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THE BORDERLAND.

A Memorable Seance.

From *Light*, of London, England, we copy the following account of a very memorable seance: The following is a reliable record of facts, for I drew up an account of this wonderful seance a few days after it happened.

In the year 1895, my husband, General Noel, was stationed at Tarbes, a very dull, quiet city, eclipsed by its brilliant neighbor and rival, Pau.

We resolved, *out of fun*, to try a few seances—with the help of several officers, and two ladies.

We hardly knew how to manage, though, owing to strange circumstances, we were all of us well acquainted with magnetism.

Three of these gentlemen, under my influence, were developed as mediums, Captain Terre (an Artillery officer) obtaining the most wonderful physical manifestations. We soon became, all of us, serious investigators, and, during nineteen seances, were the happy witnesses of grand spiritual phenomena.

In October, 1895, in accordance with his wish, General Noel was promoted to the post of Algiers (as commander of the Artillery in Algeria.) We were immediately involved in the horrors and misery of packing! My husband, seeing all his belongings topsy-turvy, turned for comfort and security to my wardrobe, which was the last piece of furniture to be boxed up, and deposited therein an old green portfolio containing shares for a large sum; also 6,000 francs (£240) in bank notes put by for the expenses of the journey.

Unfortunately, having a private key to my wardrobe, he quite forgot to tell me anything about it, and (man-like) thought he had taken all necessary precaution in hiding the portfolio behind a pile of petticoats!

Three days afterwards, wishing to settle a few bills, he went to the wardrobe and found his property—*gone!—vanished!*

A dreadful commotion followed this discovery. We called in a police officer. The house was searched and everybody in it became thoroughly miserable and nervous. At last, at his wits' end, General Noel proposed to hold a seance!

Our home being bare, we asked Major Humblot and his wife (who were, later on, to follow us to Algiers) if they would kindly lend us their apartment. Both were members of our group. Unfortunately, three other investigators were absent and it was a very small party that gathered together the same evening in Madame Humblot's drawing-room. General Noel, myself, Major and Madame Humblot, Captain Terre (medium), Sub-lieutenant Georges Laloy, and a second and very important medium, my ex-maid Augustine. The history of this maid is as follows: For four years she had remained in my service. Accidentally, I had found out her marvellous magnetic and mediumistic power, but the doctors advised me to part with her, as her presence in my household took all the strength out of me. Hearing of

our loss (and knowing that three members were away), she modestly offered to join us (and very thankful we were to get her.)

The seance began at about half past eight o'clock. We took our seats at a large round table, and the lights being extinguished, we joined hands in silence. After a few minutes the floor began shaking and moving, as if we were in for an earthquake. The table rocked violently to and fro and then took to rapping.

My husband asked: "Who is there?"

The following message was spelled out: "Madame la Generale's guide."

"Will you help us?"

"Yes. What do you want?"

"We want to know if we shall find our portfolio."

"Not lost."

"What has become of it?"

□ "Taken! Stolen!"

"By whom?"

"Three culprits—maid, coachman, work-

woman."

"How did they manage it?"

"The day before yesterday Madame told her maid to put by some handkerchiefs in the wardrobe. Madame was dressing, but the door of the wardrobe hid the woman. She found it, slipped it under her apron, and hurried to the

"lingerie," where the workwoman was mending linen. The two put their heads together. On going home in the evening the workwoman carried it with her and confided it to her lover."

"How was the coachman mixed up with it?"

"Your maid, a widow with four children, and ten years older than Louis, made fierce love to him. They are affianced. She thought the money would blot out a few years, and the robbery would bind him to her. So she told him all, and made him her accomplice. Tell them you know all! Thrust them from your doors!"

"Well! but how shall we get the money back?"

"This evening! this evening! Louis, the soldier—coachman—remembers what the police officer said aloud, that where a civilian gets off with five years' hard labor a poor soldier would be in for ten years! Oh! oh! the culprits are at daggers drawn!"

Here Captain Terre jumped up and called, in a loud voice: "Stop! Stop! I see them!"

All of us asked: "Where? Who?"

The table rapped: "Let him speak."

The Captain went on, excitedly: "I see Madame la Generale's bedroom. It is brilliantly lighted up. There are three persons in it—two women and a man. They are hunting all over the room. They are quarrelling. They are very angry. Oh, they have got it with them. The man is frightened. What are they doing? Oh! they are turning the bedclothes topsy-turvy. Now they are putting them straight again. Now they are going up to the windows close to the wardrobe."

Augustine, excitedly: "I see it! I see Madame's room. Oh! but you are wrong, monsieur! There are four persons in the room—two men and two women! Go away! Go away! What are you doing in Madame's room? Oh, look! They have brought one of those black Austrian caned chairs out of Monsieur's dressing-room. And they are dragging it to the wardrobe. What are they going to put on the top of the wardrobe? Get off that chair!"

The table, rapping: "They want to put it where you can find it! They know you are consulting us! Of course, they know all about your seances."

Captain Terre, wildly: "Let me reach the wretches. I will hurt them! I will scratch their faces!"

Here the valiant Captain caught up a stick deposited near him, and leaning over the table, flourished it wildly in the air. (The members, striking surreptitious matches, watched him in silence.)

The Captain: "Oh! They are leaving the room!"

Augustine: "They are filing out by the small door going into Monsieur's dressing-room. All is dark; we can't see any more."

The table: "Don't be alarmed. It is on the top shelf of the cupboard."

The General: "Which cupboard?"

The table: "Go home."

All the members: "Yes. Let us go, all of us. Come along!"

The table: "No! The General and Madame only. No one else. You may all of you go to-morrow morning as early as you like. Let Monsieur and Madame hurry home. The maid will meet them and ask for news. Say, 'All is going on well, but nothing will be known before



By Dr. Hansmann's Camera.

By Dr. Keeler's Camera.

PARTIAL DEMATERIALIZATION PHOTOGRAPHED.

The above picture is the result of an experiment by Dr. Theodore Hansmann and Spirit-Photographer Keeler, each with his own camera. Dr. Hansmann placed his own photographic apparatus some two feet from that of the medium's, both instruments being focussed upon the Doctor, who had formerly placed his own sensitive plate in, and set his own camera. Both plates were exposed, with the above result. If Dr. Hansmann is sure the plate was not changed in his camera, this experiment is remarkable.

Lichtstrahlen (Rays of Light) of West Point, Neb., devotes over two columns (including the above picture) to a description of this experiment by Dr. Hansmann, with comments by the editor referring to the partial dematerialization of Mme. d'Esperance, which occurred at a seance in Sweden, and which Count Aksakow has described in a book which has an English translation.

to-morrow." Then lock your doors and look for it."

"Where?"

"It is on the top shelf of the cupboard. Good night! good night!"

Then the table rose up nearly to the ceiling, descended gently, bowed to each member separately, and became again a simple, solid, stupid, ordinary bit of furniture. Not a word more could we get of it, pray as we might.

Home we went, very nervous and feverish. Directly we were alone (the doors safely bolted and locked) we looked at the bed. Yes; it did seem rather in disorder, and as if strange fingers had dared to touch it; but beside the wardrobe, instead of one of the lovely white venetian chairs belonging to my bedroom suite, there was standing, forgotten, the identical black Austrian caned chair which the two mediums had seen taken from Major Humblot's drawing-room!

I jumped on it. Nothing on the top of the wardrobe! Nothing in the wardrobe! Nothing in or on the bed! Rather scared, we also filed out by the small door into my spouse's dressing-room, where a chair was missing. In this dressing-room was a large cupboard let into the wall, after the fashion of the eighteenth century; my husband kept his hats, gloves, ties and handkerchiefs in it. The police had hunted all over it, and, on going out a few hours before, the General had taken gloves and handkerchief from it.

I rushed to it, threw open the clumsy door, and there, on the top shelf, calmly reposing on a bed of ties, was the object of our search.

We opened it. Nothing had been taken from it, not even the 6,000 francs (£240), which never could have been identified, as they were in notes and, of course, we did not know their numbers.

I have purposely shortened the account of this memorable seance, the two instances of clairvoyant vision being, of course, the chief features of interest.

Perhaps your lady readers would like to know who is my guide. I will tell them. This most gracious and pure spirit is an Indian spirit, a Brahmin. He came to me the very first time I sat at a table, and since then has given me many proofs of his presence. Several times he has kissed my hand, when I was quite sure no mortal lips could touch me, and often he has presented me with flowers.

The first flowers he gave me in Algiers were a cluster of white roses. He told us he had chosen them on account of their name—*Aimee* Vibert. *Aimee*, as you know, no doubt, is the same name as your English "Amy." Both mean "the loved one."

MADAME LE GENERALE CARMENCITA NOEL.

A Guardian Angel.

The second volume of the biography, or autobiography, of Spurgeon, which is being published by his widow, gives an interesting account of Mr. Ruskin's friendship in his evangelical days for the famous preacher, whose Surrey Music Hall services he seems to have attended. There is a story given by Mrs. Spurgeon on Mr. Ruskin's authority, which, if it were not too late to verify it, might deserve the attention of the Society for Psychical Research. A widow was in treaty for the occupancy of an old farmhouse in the country for the sake of his children's health. One day he took them to see it, and the young people set off on a tour of inspection. After scampering through the grounds and examining the house, one of them suggested that the underground premises had not been explored. So the merry band went helter-skelter in search of a way below, found a door at the head of some dark stairs, and were rushing down at great speed, when midway they stopped in startled amazement, for standing at the bottom of the steps they saw their mother with outstretched arms and loving gesture waving them back, and silently forbidding their further passage. With a cry of mingled fear and joy they turned and fled to their father, telling him that they had seen "mother." The astonished father perceived that something unusual had happened. Search was made, and close at the foot of those narrow, gloomy stairs they found a deep and open well entirely unguarded. Mrs. Spurgeon says Mr. Ruskin related this with an impassioned tenderness and power, which her pen cannot imitate, as an instance of direct and divine preservation from a dreadful death.—*St. James' Gazette*.

Case of Telepathic Perception.

On August 12th, a young man named Livio Cibrasio, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rociamelone, in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse. Count Cibrasio, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to the Rociamelone, on the night of the accident, aroused the rest of the family announcing with tears that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and had heard these words spoken in a voice of terrible anguish: "Father, I slipped down a precipice and broke my head, and I am dead, quite dead." The other members of the family tried in vain to persuade the poor Count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state bordering upon distraction, till the morning, when the official confirmation of the terrible accident reached him. This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable as Count Cibrasio is a very quiet, matter-of-fact person, and has never suffered from disorders of the nervous system or dabbled in Spiritism.—*The Two Worlds*.

Frauds and Facts.

The editorial on the charges of Bishop Garrison, in the JOURNAL of Sept. 15, suggests a thought or two. First, a self-confessed fraud cannot be immaculate, unless he has met with a change of heart. Nevertheless a liar can tell the truth, and a man that has deceived once, or habitually for years, need not always deceive. His latest statements may be weakened by the knowledge of moral weakness in the past; but if he can prove his assertions it is proper to accept them when proven. His statements alone cannot be conclusive. But that frauds have been perpetrated has been well understood for many years; and that a ring exists in which a class of mediums, or frauds, or both, have played upon the credulity of the public, has been known by a large class of Spiritualists, for years, and more is known of their ways than they dream of; and for all that are guilty no exposure can be too soon or too thorough. But when a man assumes that all phenomenal mediums are frauds because some are, he is going beyond his sphere, and stultifies himself. I am aware that shrewd men have been deceived, when they thought they were very sure of all that occurred.

I have often been surprised at the way intelligent people accept as demonstration, phenomena which to me appeared very unsatisfactory and decidedly suspicious. The tendency of such loose observations, and looser reports of seances, is to create profound skepticism among really critical and thorough observers. Hence, many minds have been prepared to accept the sweeping denunciations of such "exposers" and class all phenomena together as frauds. But such bluster never disturbs me. Whatever frauds may be exposed, if it be fairly and thoroughly done, must strengthen the cause of Spiritualism and honest mediumship. To assume that all "independent slatwriting" is fraud because some is, is simply absurd.

Many slates have been written full, when the medium never touched them, and I have witnessed phenomena in the same line that Mr. Garrison cannot duplicate under the same conditions, unless he does it as a medium. If it is a trick, it can be explained. If he will duplicate a picture we have of our daughter, under identical conditions, and show it to be a trick, he can have one hundred dollars for his feat, and I will give the facts to the world as freely as I have the others.

Last winter I met a young man—Lyman Mattock—in Chicago, and went with him to see the Bangs sisters. He was a stranger to me and to the mediums and all such phenomena. Hence he desired my co-operation. We selected a clean, white canvas 20x24 inches, marked it on the back, on the sides of the stretcher, and on the front. We then repaired to the seance room, spread a sheet over the carpet, to keep the d—l from coming up through the floor, set the table on the sheet and tacked the sheet to the carpet outside of the table. At his request I placed the marked canvas under the table and closed it

in with curtains, while he and the two Bangs sisters stood back and looked on. From the time I closed it in and pinned the curtains around the table, no one touched the table or went within two feet of it until three and one fourth hours had passed. At the end of that time I approached the table, unpinned and raised the curtains and took out the canvas, still bearing the marks we had put upon it, and found a life-like picture of his brother who had been several years in spirit life. It is first-class art work, with all the colorings true to nature, and all who knew the young man in life recognize it readily. There was, under the table, an old photograph of the young man, which the mediums had never seen; but it was enclosed in two envelopes, both carefully sealed, and was never in the possession of either medium until after the picture was finished.

Can Mr. Garrison duplicate this phenomenon under the same conditions? If he can, he can explain how it is done. Will he favor us with such explanation?

Oh, no! Brother Garrison, do not assume too much. Spiritualism has its quota of frauds, but it has also its unanswerable facts, which no man can explain independent of Spiritual philosophy. You were a staunch Presbyterian, I believe. Were there never any frauds in the Presbyterian Church? Are even the ministers exempt from the charge? The whole Presbyterian system is the greatest fraud against God and humanity that priestcraft ever perpetrated. Not that there is no truth or any good in the church, but the confession of faith and the way it has been used to deceive the ignorant and mock God, and build up the fortress of a few ruling lights who prostitute their intellects to hold the people in subjection to an infinite lie, is the most consummate and stupendous fraud ever perpetrated against an innocent public.

Spiritualism has sustained a class of phenomena for 50 years, that no magician has ever duplicated, under the same conditions, and no scientist has explained without the aid of Spiritual philosophy. Strike down error, expose frauds, (but be sure they are frauds before you go before the public with them), and clear away the shams such as you have been, and let the pure light of truth bear testimony that shall convict your rash denunciations and restore you to a rational equilibrium, and convert you to a sane philosophy of life and human nature, that will not rob you of a mother's love and companionship, even though a thousand frauds should bewilder the superficial observer and unreasonable fanatic.

Because mediumship has been prostituted to fortune telling and treasure hunting, it does not follow that it is a bad thing, any more than the demoralizing creed of the church and base character of many representative gospel luminaries, invalidates the moral virtue of the golden rule, and proves Christianity a fraud.

Yours for the truth, the whole truth, and nothing but the truth. LYMAN C. HOWE.

Fredonia, N. Y.

Franklin's Religion.

In a biographical article on "The World's Famous Scientists," John Ebenezer Bryant correctly says of Benjamin Franklin: "At home he was respected for his character, loved for his personal qualities, admired for his abilities, and because of his wisdom and discretion intrusted with the most difficult and honorable employment. Abroad he was regarded, not only as the greatest man of his nation, but as one of the greatest of the age—as uniting in himself, indeed, the wisdom of the sage, the observing and reasoning talent of the philosopher, the polish, the tact, the discretion, the shrewdness of the born diplomat, the abounding common sense and practical discernment of the successful man of affairs and the distinguished mental qualities of the accomplished *litterateur*, and in the opinion of his contemporaries, both fellow countrymen and men of other nations, the opinion of all subsequent times substantially agrees."

This is undoubtedly a correct statement, and it is of interest to know the faith of this moral and intellectual giant. He was a Theist, like Jefferson, Washington, Girard and Lincoln. His declarations regarding the teachings of Christ are sometimes quoted as being superior to other religious reformers, but it should be remembered that in his time the great Buddhist faith was unknown. That religion has never persecuted, and forbade the use of intoxicants

nearly a thousand years before the birth of the Christian religion.

It is true that there were abstainers in the Orient at the time of Christ, and John the Baptist, who was one, was denounced by the tipplers as possessed of a devil, and the Nazarine, who was not an abstainer, was designated as a friend of "publicans and sinners."

Had Franklin known the teachings of Buddha, he certainly would have given them the preference, as they not only cover the ground as completely as those of the Jewish prophet, but prohibit intoxicating beverages. Such is the truth, as all the well-informed theologians will admit, and the "truth shall make you free."

FRANK CRITIC.

Visitors from the Spirit World.

There are so many things in spiritual laws we do not know, that, compared with what we do know, it makes us feel our ignorance most keenly. There is a law of the spiritual world that has been seen working by many sensitives, none of whom, as far as I know, have attempted to solve the mystery. It is the fact that one while living, who has formed a warm friendship with another person, and if that person dies these parties are seen by clairvoyant persons to be often in each other's company, the one living, the other dead (so-called.) This is especially noticeable when the one living becomes dangerously sick. There is now a decided improvement noticeable by those who are observing the laws of the spirit, in the fact that they are not worshipping the spiritual phenomena as they once did. These symbols are now regarded as footprints, leading onward, to those who see them, and also are sign words of the spirit language.

To better illustrate the facts I am attempting to explain, I will give two or three cases coming under my own observation, or of those on which we can depend as truthful. A young man just entering upon manhood, with all the hopes and expectations incident to one of that age, was attacked by what his physicians called consumption. He grew so feeble that it required great efforts for him to walk more than a few rods at a time. He even got so weak that he could scarcely walk, and was despondent and lost all hope of getting well. It was at this point that his sister, who had been dead some years, came to him, and laid her hands on his shoulders and looked anxiously in his face, then disappeared. This was repeated two or three times. At this point the young man began to mend and has improved rapidly ever since. He responded to the word spoken in silence. Did his sister come to be his guide over the river? She did not come again after he began to improve in health.

A lady, who was past the prime of life, was reported that she could not live more than a few days at most. She was afflicted with heart trouble, had not slept any for two weeks, more than at short intervals, and her limbs were badly swollen. Every one near her was getting ready to attend her funeral. At this stage of her sickness her son, who had been dead only a short time, came back, and was often seen with her. She began to improve at this point of sickness, and when she had shown the slightest improvement her son did not return.

Another lady, who was constantly ailing, doctoring all the time, was often seen in vision leading a little boy about three years old. It was learned upon inquiry by the party who noticed this that some years before that her little boy died with throat trouble. The mother never became fully reconciled to the loss of her darling. She moved to a distant part of the State and was taken sick and died. No one attempted to speak to her, as her church was densely materialistic and led her away from those who were able to help her. I do not know if in any of the above cases the sick persons were aware of the return of the absent ones, nor was the fact then known, except in the case of the second one referred to herein, that relatives were dead, and not until they were seen in vision, were the facts known to the one who saw this.

A child about four years old was playing in the yard when she saw her father in vision. She ran to the house and told her mother that she saw her father who had died the year before, and that: "he has come for me," the child said. The child was, to all appearances, in good health, but in a few moments after that

she complained of being sick and died soon afterwards.

It is supposed that the distance between the material world and the spiritual world is very short. Those who are so often seen, soon after death, are usually dressed in the clothing they wore when in life. Beyond this belt of living, moving people, of all sizes and ages and different forms of dress, there is a place not so often visited by people in this life, where the dress is white, and be there many or few seen at once, they do not vary in dress, size, age or appearances. They glide noiselessly about, and seem to be all engaged in earnest work. People who can talk in their last hours will describe their friends who have gone before, and as they near the gate of death they will also say: "I see far away yonder ladies dressed in snow white." Only a few people in good health ever see thus far into the spirit world. It is not necessary to die to reach Heaven.

Since writing the above observations, and before I had sent this article to the JOURNAL, I received a letter from a friend in the South, who reports nearly similar occurrences near her.

F. P. WAGNER.

"Christian Science," So-Called.

Dr. John B. Brimhall, of the Minnesota State Medical Board, has recently been calling some of the so-called Christian Science healers of St. Cloud to account for practicing the healing art, and relieving the sick and afflicted, without first having been licensed by the State Board.

The newly-discovered force, which Mrs. Eddy deserves the credit of bringing to light and, in a great measure, developing, and to which she, owing to her lack of scientific knowledge and her strongly religious nature, gave the name of "Christian Science," has been a butt of ridicule in the intellectual world for the last quarter of a century, simply on account of the unfortunate name with which the good and well-meaning lady loaded it down. That she caught hold of and, in a measure, developed a most important psychic law which none of our natural philosophies had then told us anything about, is certainly true, and that she gave it an unfortunate and unscientific name is equally certain.

Mrs. Eddy asks us to believe that the healer at least must believe substantially as she does in God and Jesus Christ, but this has been proven to be simply absurd. As a man is not required to believe in any particular religious creed to avail himself of the benefits of the law of gravitation or the law of attraction, or to utilize the law of numbers in a geometrical progression, so it has been abundantly demonstrated that a person to either practice or receive the benefits of mental healing, is not required to be a Christian, but, on the contrary, he may believe in one God, in no God, or in any number of Gods, and he may believe Jesus Christ to have been divine or human, and may believe him to have been a man or to be a myth. Indeed, there is no disguising the fact that the most successful mental healers of the day are persons who are regarded by the orthodox churches as being more or less heretical, and, in many cases, very decidedly so.

But in the meantime, Mrs. Eddy and her apostles went right along, slowly it is true at first, performing cures which dumfounded the medical profession, and which with all their drugs and knives, they could not approach. Finally, within the last few years, some of the scientists of this and other lands have thought it worth while to make a scientific investigation of the method by which Mrs. Eddy and her disciples performed their cures, and when this investigation had been made, it was found that they performed those cures by utilizing a certain natural law—a law which is a natural law in spite of the fact that up to this time it is not explained in any of our school and college text books on natural philosophy; and that natural law may be summarized into these few words, viz.: that thought is a projectile just as much as is a brickbat, and that it is one of the most powerful forces in nature, and that, having the velocity of lightning, it can be made to accomplish results very quickly, whereas, drugs can only accomplish the results claimed for them by the more tedious process of working their way into the circulation.

Had Professor Roentgen, when he, in the early part of last year, made his wonderful discovery in connection with the X ray, announced

that he had discovered a *Christian X ray*, and that none but a good Christian could find it, or utilize it, the whole world would have been incredulous. He, however, told the story of his discovery in so plain and scientific a manner, that the whole world believed him, and in less than a week's time the wonderful rays discovered by him were being produced in this city and in all the leading institutions of learning in all countries reached by the magnetic telegraph.

—*Duluth Tribune*.

Spain and the Dust of Columbus.

According to the *Paris Figaro*, nothing can be more painful just now than the perusal of the Spanish newspapers. "They weep in silence over the loss of their fleets and the death of their soldiers who fell in the defense of their country. They do not attempt to recall the vast Spanish colonies, or refer to what will remain of them after the conclusion of peace. They only demand one thing, and that is the return to Spain of the remains of Christopher Columbus."

The Spanish press, we learn from the same source, is urging the government to stipulate in the treaty of peace for the return of the ashes of Columbus to Spain.

Says the Madrid *Imparcial*: "Let us leave the house; let us leave the city; let us leave the country. All that we can do; but we cannot leave without bringing with us our Lares. The Lares of the Latin race in America are the bones of Christopher Columbus in his leaden coffin in Havana."

With doubtless sincere distrust of Americans who are supposed to be without reverence for the great mariner who pierced the darkness which hid from Europe more than half the earth, the *Provincia* says: "The Americans must not touch that tomb, for who knows that they might not turn the cathedral of Havana into a theater or museum and put turnstiles at the doors, where, for money, the public would be permitted to see the tomb of Columbus? Who knows that an American Barnum might not purchase the ashes of the immortal navigator and start on a tour through the different American towns exhibiting the remains while the band plays 'Yankee Doodle'?"

There is something pathetic and, it must be admitted, honorable to the Spanish heart in this sentimental desire that in Spain shall henceforth rest the dust of the man who laid a continent at her feet. I do not believe the question as to the final tomb of Columbus will be a subject of controversy between our country and Spain. The character, discoveries and achievements of the great navigator belong to the world—to mankind, in and with whom Columbus has a corporate immortality. Historic propriety would require that his ashes remain where they are, but Spain's desire on this subject probably will not be disregarded.

Columbus died in Seville in 1506 and was buried there, though it was his desire, as expressed in his will, that he should be buried in San Domingo. In 1536 the son of the great discoverer was able to carry out his father's wishes. The remains were conveyed to the Cathedral of San Domingo. After Spain lost the island in 1795 the sarcophagus was carried to Havana and there deposited in the chapel of the cathedral. At the entrance to the chapel is a marble slab on which are inscribed words which, translated, read as follows: "Oh! body and image of the great Columbus, be yet preserved for a thousand centuries in the urn and in the memory of our nation."

B. F. UNDERWOOD.

"Prof." Harry F. George, an alleged medium, is in jail at Waco, Texas, on a charge of swindling a woman out of her property by representations that he could, by virtue of his peculiar powers, draw from lottery companies a large amount of money; to wit, \$1,500, which should be duly turned over to the woman. On these flimsy pretensions she turned over her property to him. There is no question at all which was the "fool" in this transaction, and there is little question that dupes will continue to allow themselves to be robbed by this class of vermin. The hope that such fakirs as George will cease to demoralize Spiritualism will never be realized until Spiritualists outgrow their wonder proclivities and cease to patronize the fakirs.—*Light of Truth*.

☞ No cloud remains forever in the sky.

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FRANK CRITIC.

Visitors from the Spirit World.

There are so many things in spiritual laws we do not know, that, compared with what we do know, it makes us feel our ignorance most keenly. There is a law of the spiritual world that has been seen working by many sensitives, none of whom, as far as I know, have attempted to solve the mystery. It is the fact that one while living, who has formed a warm friendship with another person, and if that person dies these parties are seen by clairvoyant persons to be often in each other's company, the one living, the other dead (so-called.) This is especially noticeable when the one living becomes dangerously sick. There is now a decided improvement noticeable by those who are observing the laws of the spirit, in the fact that they are not worshipping the spiritual phenomena as they once did. These symbols are now regarded as footprints, leading onward, to those who see them, and also are sign words of the spirit language.

To better illustrate the facts I am attempting to explain, I will give two or three cases coming under my own observation, or of those on which we can depend as truthful. A young man just entering upon manhood, with all the hopes and expectations incident to one of that age, was attacked by what his physicians called consumption. He grew so feeble that it required great efforts for him to walk more than a few rods at a time. He even got so weak that he could scarcely walk, and was despondent and lost all hope of getting well. It was at this point that his sister, who had been dead some years, came to him, and laid her hands on his shoulders and looked anxiously in his face, then disappeared. This was repeated two or three times. At this point the young man began to mend and has improved rapidly ever since. He responded to the word spoken in silence. Did his sister come to be his guide over the river? She did not come again after he began to improve in health.

A lady, who was past the prime of life, was reported that she could not live more than a few days at most. She was afflicted with heart trouble, had not slept any for two weeks, more than at short intervals, and her limbs were badly swollen. Every one near her was getting ready to attend her funeral. At this stage of her sickness her son, who had been dead only a short time, came back, and was often seen with her. She began to improve at this point of sickness, and when she had shown the slightest improvement her son did not return.

Another lady, who was constantly ailing, doctoring all the time, was often seen in vision leading a little boy about three years old. It was learned upon inquiry by the party who noticed this that some years before that her little boy died with throat trouble. The mother never became fully reconciled to the loss of her darling. She moved to a distant part of the State and was taken sick and died. No one attempted to speak to her, as her church was densely materialistic and led her away from those who were able to help her. I do not know if in any of the above cases the sick persons were aware of the return of the absent ones, nor was the fact then known, except in the case of the second one referred to herein, that relatives were dead, and not until they were seen in vision, were the facts known to the one who saw this.

A child about four years old was playing in the yard when she saw her father in vision. She ran to the house and told her mother that she saw her father who had died the year before, and that: "he has come for me," the child said. The child was, to all appearances, in good health, but in a few moments after that

she complained of being sick and died soon afterwards.

It is supposed that the distance between the material world and the spiritual world is very short. Those who are so often seen, soon after death, are usually dressed in the clothing they wore when in life. Beyond this belt of living, moving people, of all sizes and ages and different forms of dress, there is a place not so often visited by people in this life, where the dress is white, and be there many or few seen at once, they do not vary in dress, size, age or appearances. They glide noiselessly about, and seem to be all engaged in earnest work. People who can talk in their last hours will describe their friends who have gone before, and as they near the gate of death they will also say: "I see far away yonder ladies dressed in snow white." Only a few people in good health ever see thus far into the spirit world. It is not necessary to die to reach Heaven.

Since writing the above observations, and before I had sent this article to the JOURNAL, I received a letter from a friend in the South, who reports nearly similar occurrences near her.

F. P. WAGNER.

"Christian Science," So-Called.

Dr. John B. Brimhall, of the Minnesota State Medical Board, has recently been calling some of the so-called Christian Science healers of St. Cloud to account for practicing the healing art, and relieving the sick and afflicted, without first having been licensed by the State Board.

The newly-discovered force, which Mrs. Eddy deserves the credit of bringing to light and, in a great measure, developing, and to which she, owing to her lack of scientific knowledge and her strongly religious nature, gave the name of "Christian Science," has been a butt of ridicule in the intellectual world for the last quarter of a century, simply on account of the unfortunate name with which the good and well-meaning lady loaded it down. That she caught hold of and, in a measure, developed a most important psychic law which none of our natural philosophies had then told us anything about, is certainly true, and that she gave it an unfortunate and unscientific name is equally certain.

Mrs. Eddy asks us to believe that the healer at least must believe substantially as she does in God and Jesus Christ, but this has been proven to be simply absurd. As a man is not required to believe in any particular religious creed to avail himself of the benefits of the law of gravitation or the law of attraction, or to utilize the law of numbers in a geometrical progression, so it has been abundantly demonstrated that a person to either practice or receive the benefits of mental healing, is not required to be a Christian, but, on the contrary, he may believe in one God, in no God, or in any number of Gods, and he may believe Jesus Christ to have been divine or human, and may believe him to have been a man or to be a myth. Indeed, there is no disguising the fact that the most successful mental healers of the day are persons who are regarded by the orthodox churches as being more or less heretical, and, in many cases, very decidedly so.

But in the meantime, Mrs. Eddy and her apostles went right along, slowly it is true at first, performing cures which dumfounded the medical profession, and which with all their drugs and knives, they could not approach. Finally, within the last few years, some of the scientists of this and other lands have thought it worth while to make a scientific investigation of the method by which Mrs. Eddy and her disciples performed their cures, and when this investigation had been made, it was found that they performed those cures by utilizing a certain natural law—a law which is a natural law in spite of the fact that up to this time it is not explained in any of our school and college text books on natural philosophy; and that natural law may be summarized into these few words, viz.: that thought is a projectile just as much as is a brickbat, and that it is one of the most powerful forces in nature, and that, having the velocity of lightning, it can be made to accomplish results very quickly, whereas, drugs can only accomplish the results claimed for them by the more tedious process of working their way into the circulation.

Had Professor Roentgen, when he, in the early part of last year, made his wonderful discovery in connection with the X ray, announced

that he had discovered a *Christian X ray*, and that none but a good Christian could find it, or utilize it, the whole world would have been incredulous. He, however, told the story of his discovery in so plain and scientific a manner, that the whole world believed him, and in less than a week's time the wonderful rays discovered by him were being produced in this city and in all the leading institutions of learning in all countries reached by the magnetic telegraph.

—*Duluth Tribune*.

Spain and the Dust of Columbus.

According to the Paris *Figaro*, nothing can be more painful just now than the perusal of the Spanish newspapers. "They weep in silence over the loss of their fleets and the death of their soldiers who fell in the defense of their country. They do not attempt to recall the vast Spanish colonies, or refer to what will remain of them after the conclusion of peace. They only demand one thing, and that is the return to Spain of the remains of Christopher Columbus."

The Spanish press, we learn from the same source, is urging the government to stipulate in the treaty of peace for the return of the ashes of Columbus to Spain.

Says the Madrid *Imparcial*: "Let us leave the house; let us leave the city; let us leave the country. All that we can do; but we cannot leave without bringing with us our Lares. The Lares of the Latin race in America are the bones of Christopher Columbus in his leaden coffin in Havana."

With doubtless sincere distrust of Americans who are supposed to be without reverence for the great mariner who pierced the darkness which hid from Europe more than half the earth, the *Provincia* says: "The Americans must not touch that tomb, for who knows that they might not turn the cathedral of Havana into a theater or museum and put turnstiles at the doors, where, for money, the public would be permitted to see the tomb of Columbus? Who knows that an American Barnum might not purchase the ashes of the immortal navigator and start on a tour through the different American towns exhibiting the remains while the band plays 'Yankee Doodle'?"

There is something pathetic and, it must be admitted, honorable to the Spanish heart in this sentimental desire that in Spain shall henceforth rest the dust of the man who laid a continent at her feet. I do not believe the question as to the final tomb of Columbus will be a subject of controversy between our country and Spain. The character, discoveries and achievements of the great navigator belong to the world—to mankind, in and with whom Columbus has a corporate immortality. Historic propriety would require that his ashes remain where they are, but Spain's desire on this subject probably will not be disregarded.

Columbus died in Seville in 1506 and was buried there, though it was his desire, as expressed in his will, that he should be buried in San Domingo. In 1536 the son of the great discoverer was able to carry out his father's wishes. The remains were conveyed to the Cathedral of San Domingo. After Spain lost the island in 1795 the sarcophagus was carried to Havana and there deposited in the chapel of the cathedral. At the entrance to the chapel is a marble slab on which are inscribed words which, translated, read as follows: "Oh! body and image of the great Columbus, be yet preserved for a thousand centuries in the urn and in the memory of our nation."

B. F. UNDERWOOD.

"Prof." Harry F. George, an alleged medium, is in jail at Waco, Texas, on a charge of swindling a woman out of her property by representations that he could, by virtue of his peculiar powers, draw from lottery companies a large amount of money; to wit, \$1,500, which should be duly turned over to the woman. On these flimsy pretensions she turned over her property to him. There is no question at all which was the "fool" in this transaction, and there is little question that dupes will continue to allow themselves to be robbed by this class of vermin. The hope that such fakirs as George will cease to demoralize Spiritualism will never be realized until Spiritualists outgrow their wonder proclivities and cease to patronize the fakirs.—*Light of Truth*.

No cloud remains forever in the sky.

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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., OCTOBER 6, 1898.

The fifth session of the Liberal Congress will be held in Omaha, Neb., on October 19, 1898, in connection with the Exposition now open there. The "Call" says: "The aim of the Congress is to bring together the 'free men of the spirit,' of all religions, for the study of the common life of the spirit. Believing that all earnest men, however they may differ, will differ with a deeper respect for each other's opinions as they come face to face with each other, in an expression of each one's thought, the supporters of the Congress believe, also, that earnest men will find that they differ less than they have supposed themselves to do, as they realize that 'unity of the spirit' which is thus discovered among those who love truth and hunger for righteousness, seeking all alike the life divine in all things human. The Congress exists to promote this toleration of reason, this sympathy of spirit." The officers are: President, Hiram W. Thomas, D. D., 535 Monroe St., Chicago; General Secretary, Jenkin Lloyd Jones, 3939 Langley Ave., Chicago; Treasurer, Leo Fox, Continental National Bank, Chicago.

Pain and pleasure are the inheritance of humanity and succeed one another so continually that often there seems to be no interval between. Plato writes that Socrates, sitting up in bed, drew up his leg, and rubbed it with his hand, and as he rubbed it, said, "What an unaccountable thing, my friends, that seems to be, which men call pleasure, and how wonderfully it is related toward that which appears to be its contrary—pain, in that they will both be present to a man at the same time. Yet if anyone pursues and attains the one, he is almost always compelled to receive the other, as if they were both united together from one head." He added: "And it seems to me that if Æsop had observed this, he would have made a fable from it; how the deity, wishing to reconcile these warring principles, when he could not do so, united their heads together, and from hence whomsoever the one visits the other attends immediately after; as appears to be the case with me, since I suffered pain in my leg before, from the chain, now pleasure seems to have succeeded."

Mrs. Loe F. Prior called at this office on her way to San Diego, Cal., where she is to labor for the coming three months. She is a missionary of the National Association and an earnest worker, a good medium and a fine speaker. We congratulate the First Society of San Diego in securing her able services for the coming three months.

J. B. Jimerson, the Indian medium, who has been a feature of Lake Brady camp this season at Kent, O., has taken his departure in high dudgeon. He had been received with favor and treated as a social equal; in fact, almost lionized by some of the women visitors since the beginning of the camp season. He came to grief by introducing a wife, a white woman, and insisting on holding seances with her as the medium. The examining committee were not satisfied and refused permission. Mr. Jimerson is a full-blooded Iroquois, remarkably intelligent, and well educated. He is a regularly authorized physician of his tribe, and showed his diploma bearing the seal of a chartered Indian school.

Mediums who, for the sake of "filthy lucre," will trifle with the holiest of all things, the communion of souls, incarnate and decarnate, are the most abominable of all persons, and should be despised by all truth-loving and honorable people. That such exist there can be no doubt. That they should be driven out of the Spiritualist ranks, which they dishonor by their presence, is also true, but great care and discrimination is necessary not to injure true and honest mediums by the methods employed to drive out the fakirs. We must not be rash, condemning none until absolute proof is produced of their fraudulent practices. Justice demands this at our hands. We want no mediums but those who are honest and true and have clean records.

We learn with regret that Mrs. Sarah Howard of Sheffield, Mass., is very ill; her physician having no hope of her recovery. Mrs. Howard says she has known for a long time that this illness was coming, and so has sent a large quantity of her "prophecies" to the office of the JOURNAL to be placed on record. We have not had time to read them yet, as there are so many of them, to read them all would take several whole days. They are "on file," however, for future reference.

Transition—What is It?

Modern Spiritualism has made clear this fact: that the transition from the outer or physical plane of consciousness to the inner or spiritual plane of consciousness is a real experience, says the *London Two Worlds*. You do not necessarily go up to, out to, or down to, but in to your new condition of existence. You go out of the body into the spiritual state, and act on a spiritual plane of consciousness, and, if you realized that plane now, your eyes would be opened to see that it penetrates this sphere.

There is a spiritual world: you are spirits now, temporarily clothed in flesh, with "blinkers" on, but as much immortal as you ever will be, ten thousand million years hence. You are passing through the preliminary stages of your career, and the very purpose of your passage through matter is that you may attain the dignity of self-conscious spiritual life, and according to the conscious exercise of these powers—the divine possibilities of your nature which are inherent in every soul—will be your place among the dwellers in that better country. We have said that these divine possibilities are inherent in every one of you. Every spirit-being in its essential nature is pure and holy; the stages, conditions, and qualities of expression varying according to the organism and its environments through which the spirit is compelled to express itself. When once you realize this, it will teach you to be tolerant—to recognize that the men and women against whom you may harbor harsh thoughts are as pure in their essential nature as yourself. Their weaknesses are due to causes over which they have had little control.

Clairvoyance.

Capt. Geo. W. Walrond has sent us a copy of the *Denver News*, containing the following, which he remarks is "a good illustration of clairvoyance, or what is often called 'second sight.'" Here is the item from the *News*:

Mrs. J. E. Button, the wife of a seed merchant whose establishment is at 1319 Fifteenth street, does not profess to be either a mind reader or clairvoyant, yet she possesses intuitive powers which on numerous occasions have been of great value to her husband.

A new set of harness belonging to Button was stolen from the barn at the rear of his store last Tuesday afternoon. Yesterday Button called at the police station and stepping up to the counter and addressing Clerk Zeagler, said: "I want that set of harness which you have here. It was brought in last evening."

"Who told you we had it?" asked the clerk. "My wife," answered Mr. Button. "I'm taking her word for it, and she has no positive means of knowing, except through what might be called second sight. It is something that she does not understand herself. Now, for instance, if I were to invite you home to supper with me, we would find two places prepared at the table for us. Should I ask my wife how she knew that I invited a friend to take supper she would say, 'I felt it, and so made preparations for you both.' Tuesday night I went home mad as a hornet over the loss of the harness. I hadn't reported it to the police, and in fact I didn't believe it would do a bit of good to go to the police station to make inquiries. While I was cussing my bad luck my wife said, 'Ed, you'll find that harness down at police headquarters. It was taken there this evening.' And so I'm here."

The clerk looked over the list of recovered goods and found that Button's harness had been brought in Tuesday evening by Officers Boykin and Gregory. The officers arrested Carl Clayton, alias J. B. Collins, for stealing the harness. He was sentenced yesterday to serve 30 days in the county jail.

When you are impressed to do some good act do not wait and allow your fever to cool. Do it at once. The workmen at a foundry might as well wait for the molten iron to cool before pouring it into the mould.

Palmistry has been recognized in Scotland as a legitimate science for the past two years. The case which made a precedent arose from a palmist, who was charged before a magistrate and fined by him, appealing to a higher court, with the result that Mr. Justice Charles reversed the decision of the magistrate on the grounds that Palmistry was a science, and that both the practice and imparting of it by lessons were quite legitimate.

The Evolution of Science.

When nature has advanced us scientifically we will be enabled to photograph, not only thought, but the breadth and depth of a man's mental and spiritual acumen. We will also be enabled to see the elements of the unseen forces gathered around us, as they really exist. As the brain becomes more finely developed, such as the existence of doubt will never be known, for everything miraculous (?) will be photoed so plainly, there will exist proof so positive that doubt will forever be annihilated. Then, again, we will have positive knowledge in regard to the unseen. And the truth of our friend's worth will, in itself, be a paradise to us.

There can be no doubt that all this and more will finally be accomplished, for science, guided by the infallible guide, nature, is all-powerful in its never-ending secrets, revealed by the finely-developed powers of man. As these powers become developed by the progress and evolution of life, so the developments of science will become gigantic in proportion. There are now, and ever will be, the certain few who repudiate truth, contented to believe "my father's beliefs, they are good enough for me."

STELLA B.



The Editor is not responsible for the opinions of correspondents.

Genius of American Liberty.

TO THE EDITOR:

In the early 60's, a poem was issued in pamphlet form, entitled "The Genius of American Liberty," by Fanny Green McDougal, whose inspirer must have been of a very high order, so much that Laury Cuppy, then lecturing, read from it in public. Can you get a copy from some "old timer?" I think it would pay to republish it. J. BULL.

Chicago, Ill.

[Any one having a copy of this pamphlet to dispose of, will confer a favor on us by letting us know how much they will sell it for.—Ed.]

Two Workers United.

TO THE EDITOR:

On Saturday, Sept. 17, two good honest workers for the spiritual cause, Mrs. Annie Wagner and Mr. Paul Gillette, of Omaha, Neb., were united in marriage at the home of the undersigned. Two kindred souls, thus officially made husband and wife, have affinities which indeed make the twain become one, in spirit as well as in flesh. May the spirit world, whose advocates and very able instruments they are, guide them safely through all the difficulties of this earthly life; bless their work and efforts to bring the light of the truth to humanity.

Mrs. Annie Wagner is known to the undersigned as one of the most honest, well-developed clairvoyant and test mediums. Her public platform work is of a very high order.

Mr. Paul Gillette, the Secretary of the Nebraska State Spiritualists' Association, has developed as an excellent and gifted inspirational speaker. His lectures are clear, to the point, and very powerful; and are a great help to the Cause indeed. The work of these two cannot but be very effective and successful, and knowing them both for the last four years, and having observed their work very closely, I cannot but do justice in saying that Mr. and Mrs. Gillette are very gifted and able workers and mediums and that I heartily recommend them to all the spiritual societies in this country.

They intend to take up the work in the spiritual field very soon and are open for engagements. All correspondence please send in care of the undersigned, to whom it is an honor and pleasure to recommend these two worthy workers to the Spiritualists of America.

MAX GENTZKE,

Publisher *Lichtstrahlen*, West Point, Neb.

Congratulations.

TO THE EDITOR:

When those who are accustomed to attend the Oakland College of Spiritual Philosophy, assemble next Sunday afternoon, they will look upon the bright and smiling countenance of C. F. Van Luven and know that something has happened. Something did happen—it's a girl, and "Van" is receiving congratulations from his friends with modest dignity. The little daughter was born to Mr. and Mrs. Van Luven on Monday morning, Sept. 26. She weighs eight pounds. Both the little mother and babe are doing well.

Mr. and Mrs. Van Luven are earnest workers in the cause of Spiritualism and well known on the Coast. Mrs. Van Luven is a writer of some note, while Mr. Van Luven has for a year or more conducted the meetings held in Gier's Hall.

A. M. C.

Local Societies Attention!

TO THE EDITOR:

The officers and members of all local Societies, especially those connected with the National Association, should take pride in seeing to it that business-like reports of the progress of their associations are sent in to the October National Convention in Washington. Hitherto less than one-third of all societies connected with the National body have responded to the request to make these reports. It is a pitiable confession of weakness, and every Spiritualist should interest himself in this matter. By so doing, terse business-like reports of the progress and standing of these respective local societies can be published to the

world. Let every society endeavor to send in the best possible report. Now is the time to act. Let every society speak. HARRISON D. BARRETT, Pres. National Spiritualists' Association.

The Reviewer.

The *Twentieth Century Astrologer* has doubled in size. Published at 220 Broadway, New York City. \$1.50 a year.

It is the spread of the Mother-Love that shall redeem the world. Hence, to help on this nobler spirituality, Olivia F. Shepard has started a monthly entitled *Spirit Mothers*, at 605 West Third St., Los Angeles, Cal. It makes a good appearance, and contains fine reading. 50 cents a year.

Cyrus C. Adams contributes a very timely article on "Our Colonial Possessions," to the October *Chautauquan*, in which he considers the commercial value of our late acquisitions and our responsibilities in the new role of a home government. Mr. Adams handles his subject in his usual masterful manner, and his statements are both interesting and trustworthy. The article is illustrated with glimpses of the scenery and life of our new colonies.

Miss Clarkson has sold her monthly *New Thought* to Dr. G. W. Close, publisher of the *Free Man*, Bangor, Maine, who will fill out all unexpired subscriptions. We wish it success.

Any person receiving a copy of the RELIGIO-PHILOSOPHICAL JOURNAL who is not a subscriber, will please consider it a sample copy, to introduce it, hoping to receive a remittance which will make it a regular weekly visitor. \$1.00 a year, with premium (see page 7); or, three months on trial for 25 cents.

Harmony Grove held its third camp-meeting from Aug. 14 to 28, 1898, at Escondido, San Diego Co., Cal.—M. L. Peck, Secretary.

Mrs. L. J. Curtis gave a lecture in Occult Hall, 182 Michigan Ave., Detroit, Mich., Sept. 21, on "Thoughts and their Effects upon the Body." Dr. C. W. Burrows is president of the Society.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address, plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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True Account of Miraculous Healing taken directly from the lips of Patients seen at the rooms of the Great Healer.

Dr. J. D. MacLennan, the celebrated healer, 100 Haight street, has reason to be proud of his twenty-four years' record of healing. In that time he has laid hands on twenty thousand persons, and he is still at it, looking as hale and hearty as when he first began healing. His remarkable cures if all published would fill a volume as large as Webster's Unabridged Dictionary, embracing the cures of men and women ranging from the pauper to the highest rank of society, and from the infant to the centenarian. With the exception of his extensive travels from which he has recently returned he has resided in San Francisco since 1875. In an interview with patients in his office a reporter of the *Evening Bulletin* relates an interesting story well calculated to inspire confidence in the powers of the great healer:

Here is a man from Butte county, forty years old, who has been subject to epileptic fits for 25 years. "I have had three a week," he said, "each lasting from two, to two and a half hours. I thought I had exhausted all means of cure when I happened to hear of Dr. MacLennan. I had but little faith in him, but he has restored me, and tomorrow I shall return home a well man."

A pale-faced woman from San Jose, under treatment for female troubles, was not able to walk when she came here a week ago. Now she can walk several blocks and she is much encouraged.

A wife awaits her husband who is under treatment in the next room. No benefit was perceptible from the first treatment, but after the second the wife was much surprised, for the sick man, who could not reach the office without her help, kept on his feet nearly all day.

A Mr. Moore, of Portland, Oregon, 47 years of age, was under the doctor's care for paralysis. His case is interesting, a number of his father's family being similarly afflicted. His speech, arm and leg were affected and he could not remember anything that was told him. He had tried many physicians, but none gave him any hope. He came to Dr. J. D. MacLennan three weeks ago, and feels so well that he intends returning home after another week. "I intend to publish an account of my cure in the Portland papers," said he, "I think it is marvelous."

"Did you see that little boy who was cured of paralysis? He came from Portland, too. His name was Richardson. He was paralyzed from his hip down. He could not walk a step. A week afterward I saw him walking with his mother on Geary street, and a few days after I met him riding on a wheel. Then I missed him and learned that he had gone home cured after three weeks' treatment."

A pleasant, refined looking woman gave an account of how a malignant ulcerous cancer was vanishing under the great healer's powers. "I live in Oakland," said she, "and before coming here I consulted many physicians of high standing. They all told the same story—I had a malignant ulcerous cancer, and advised immediate operation. I was about to submit to an operation when I received a letter from my sister in the East, advising me to try Dr. MacLennan's treatment. I did so, and was relieved of pain immediately, and the ugly lump grew less gradually, until now it is nearly gone."

These are the true stories taken directly from the lips of Dr. MacLennan's patients, and they are but a small part of those met by the reporter.—San Francisco *Evening Bulletin*.

Nature's Expression.

We grow so near to nature's heart,
In seeking for the hidden truth,
That mysterious nature does impart,
Through all her processes of growth,
The world wonder so divinely near,
Without, within, above, below,
The boundless essences of a force appear,
Varied as the shades of evening glow.

Powerful as the beam of summer sun,
Awaking day with a glorious light,
Echoed by the birds in tuneful song
That breezes vibrate through the infinite.
The tree-tops touched by the vital beam,
The message whispers through the leaves
And bud and blossom smiling seem
To unfold their beauty to the breeze.

Splendid as the dome of countless stars
That light the pathway of the skies,
Grand as the electric flash that stirs
The gathering rain-clouds into sighs.
The sighs, when broken into tears,
Scar the shoulders of the mountain peaks,
Who stand like sentinels without fears
Guarding the treasure in their hidden depths.

The rippling streams in joyous song
Murmur their wishes down the woods;
The rocks and banks resound along
As if invaded in their solitudes.
Fair, blossoming earth, superbly blest,
In nature's chosen hue confined;
In harmonious thought the whole expressed,
The ideal essence unconfined.

To man endowed with conscious thought
Developed modes of change allure.
All of life is not for naught—
But lasts as long as soul endures.
Subtle and mysterious force unsolved!
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The sun peered o'er the distant hills and looked on the sleeping scene
 With lethargic mien; where, extending to the horizon, lay
 An anomalous green carpet that scintillated like jewels;
 The sun kissed the fallen dew, which diffused into a mist
 And pervaded the air like some Eutopian perfume; anon,
 To float upon the breeze, and later become obliterated.
 The waves of green quietly undulated to the tender touch
 Of the morning zephyrs, that now rose, now fell in unison.

Nature's musicians sang their orisons of peace and good-will
 Which swelled in volume and voluptuousness, and rose to heaven
 In one unbroken song, like some seraphic symphony.
 The trees seemed renewed with life and bid greeting to each
 other
 As the wind stole through their branches, emitting its soft
 anthem.
 The long, shrill crow of the rooster heralded reviving life;
 A thin curl of smoke rose in divers designs from the cottage.
 Then the sun ascended and looked on the metamorphosis.

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Local News Summary.

Edited by M. S. NORTON.

Self Poise.—We apprehend that it is no part of the duty of the Board of Directors of the California State Spiritualists' Association, either individually or collectively, to stop and kick at every cur that snarls and snaps at their heels as they pass quietly along the pathway of duty. The proverbial bumble-bee still continues to make war upon the lofty church steeple, and mongrel curs still "bay at the moon."

"And yet the world goes round and round,
And the genial seasons run,
And ever the right comes uppermost,
And ever is justice done."

Ladies' Aid Social.—On Friday evening, Sept. 30, the Ladies' Aid Society gave their regular semi-monthly social and dance, at Occidental Hall. A bright and sparkling programme was presented to an appreciative audience. Prof. Richard Young opened with a violin solo, followed by Mrs. R. S. Lillie with an improvisation of poetry. There was a song by Mr. Woolsey, accompanied by Mrs. Sadie E. Cooke; recitation, Miss Triphena Pritchard; instrumental trio, Mrs. Waltham, Chas. Brockoff and Fred Ernst; recitation, Lottie Brockoff, and last but not least, an original cornet solo, "Sunflower Shadows," by Prof. Richard Young. Then followed dancing and a general good time. The ladies are doing a good work, and deserve much better support than they are getting.

Mrs. Loc F. Prior passed through this city last week en route to San Diego, where she has an engagement for three months, when she will return to her home in Atlanta, Ga. She made a very short stay here on account of pressing engagements, and could visit but a very few of her friends.

Edward K. Earle, independent slatewriter, is again at his old location, 330 Ellis St., San Francisco.

Mrs. R. S. Lillie was greeted by a good audience at Occidental Hall, 305 Larkin St., last Sunday evening. After the song service conducted by Mr. John T. Lillie, Mrs. Lillie gave an inspirational lecture entitled "And God said, 'Let there be light.'" Her guides contended that light from the spirit-world was intended to lighten up the darkness caused by religious and political tyranny throughout the world, and would, under spirit influence, elevate mankind and bring in a period of glorious light. Madame Montague being present was invited to the platform, and for a short time answered "mental questions," to the delight of those present. The Madame is slowly recovering from her late illness, and hopes soon to be able to resume her labors in the spiritual field. We hope that she may be able to do so, and also to attend the National Convention, to which she is a representative from the State Association.

State Board Meeting.

A special meeting of the Board of Directors of the California State Spiritualists' Association was held on Saturday, October 1, at 8 p. m., and the routine business was attended to.

President Norton then stated that this special meeting of the Board was called to attend to general business, as well as to consider the accusations made in a semi-monthly periodical called the *Liberator*, charging fraud against mediums who held certificates of ordination, or endorsement, issued by the State Association. In order to obtain the proof of such charges, a letter was sent to the editor, Mrs. Julia Schlesinger, requesting her to be present to-night and to substantiate the charges; and if she had evidence sufficient to convict of fraud any mediums ordained by or now holding certificates of endorsement from the California State Spiritualists' Association (and for no others could we be held responsible) she was invited to present the same to this Board for action.

A reply was received from her, asking this question: "What would you consider evidence sufficient to convict of fraud?" To this the Secretary verbally replied that the Board of course required proof of the frauds charged.

The letter was sent to Mrs. Schlesinger on Sept. 21, giving ten days to prepare and present this proof, which of course she should have possessed before publishing the charges.

This request to substantiate the charges of fraud, has been entirely ignored, and no one is present at this meeting to even attempt it.

After consultation the Secretary was requested to call on Mr. Wm. Emmette Coleman and ask him to prepare a complaint embracing the charges of fraud made by him in the *Liberator*, and either in person or by letter to present the same to this Board for action. He replied in writing. The following extracts will indicate his intentions:

"I can see no hurry for filing complaint with your Board.... I see that the By-Laws provide for an appeal to the State Convention.... So the matter most likely cannot be decided till next September. No necessity then exists for precipitate action.... Before I make the complaint, I wish to be well prepared to sustain it. I have to collect evidence, get statements, etc., from other parties. This takes time and labor, etc.... Many Spiritualists, for the sake of the cause, hush up and whitewash frauds, you know."

WM. EMMETTE COLEMAN.

The members of the Board emphatically repudiated the charge that they had the least desire to cover up fraud or "whitewash" anyone. They were ready to withdraw the certificates of endorsement, upon evidence being given that the holders were practicing fraud, but they must demand the proof before taking any steps in that direction.

On motion of B. F. Small, seconded by Mrs. R. I. Johnson, the following was read and thoroughly discussed:

Whereas, certain charges have been published in the *Liberator* against mediums ordained or endorsed by this Association, and

Whereas, the officers of the California State Spiritualists' Association have demanded the positive proof of the accusations made by Mrs. Schlesinger and Mr. W. E. Coleman, and

Whereas, the Directors have been called together (causing some of the members from 150 to 200 miles of travel) to obtain this proof—and yet none is offered, except the bare assertions already referred to—therefore be it

Resolved, that in the absence of the proof demanded by this Board that it is a reasonable conclusion that the charges are unfounded and incapable of being substantiated.

Resolved, that in order to give the accusers further opportunity to prove their charges, this meeting will be adjourned to Saturday, Nov. 5, and if such proof is not then offered, it may be reasonably concluded that they are unfounded.

Being put to vote, the foregoing preamble and resolutions were unanimously adopted.

After other business matters were attended to, the Board adjourned to Saturday, Nov. 5, at 8 p. m.

THOS. G. NEWMAN, Sec.

Mme. Young's Meeting.—Oriental Hall was packed, as usual, last Sunday evening to listen to those clean-cut tests for which this medium is famous. It would be a good idea for some other people to take a pointer from the experience of the Youngs and do their own work in their own way, letting others do likewise.

Mrs. E. R. H. Stoddard has returned from the mountains to San Francisco, and her advertisement may be found in another column.

Children's Department.

Don't Make the Wrinkles Deeper.

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows—
Oh, do not make them deeper.

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow—
Don't make the wrinkles deeper.

In doubtful pathways do not go;
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee—
Be now their tender keeper,
And let them lean upon thy love—
Don't make the wrinkles deeper.

Be lavish with thy loving deeds;
Be patient, true and tender,
And make the path that ageward leads
Aglow with earthly splendor.
Some day thy dear ones, stricken low,
Must yield to Death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

MRS. FRANK A. BRECK.

"I Can Keep From Swearing."

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him: "You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them. "Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is that?" they asked. "I don't know that I ought to tell you," he replied.

But they were anxious to know, and urged him to tell what he could do that none of them was able to do.

"I can keep from swearing," said the little fellow.

The four gentlemen did not question him any further.

The Circle of Harmony, presided over by Mrs. F. A. Logan, last Sunday afternoon, in Occidental Hall, 305 Larkin street, San Francisco, was very interesting. The music on the piano, guitar and harmonica, performed inspirationally, was quite in harmony with the inspirational speeches. Much pleasure was expressed at the resumption of those meetings by Mrs. F. A. Logan.

The Young People's Society will hold its regular Saturday-night dance at Pythian Hall, 909 Market-st., Oct. 15. There will be good music. This society will give an entertainment at the same place. A good programme will be presented. MRS. DREW, Pres.

Liberal Lecture.—Dr. J. L. York was greeted last Sunday evening by a large and appreciative audience in Scottish Hall. It was the occasion of his opening lecture of a course. His topic was "Liberalism and its Relation to Politics."

Universal Spiritual Association.—Is there anything superior to common sense? That is what they are trying to find out at 20 Eddy street, but as yet have not arrived at any conclusion. Next Sunday the subject for discussion will be "What are Proofs and Expressions of Common Sense?"

Stitt and Bird.—The Sunday afternoon and evening meetings, conducted by these mediums at 335 McAllister street are steadily increasing in interest and attendance. Business methods are necessary in the conduct of spiritual meetings, as well as in every other undertaking in this world of competition, and this commercial age.

Mrs. Robinson's Meeting.—This meeting, conducted by Mrs. Jennie Robinson and Mrs. L. S. Drew, assisted by Mrs. Ladd-Finnican, at 997 Market street, every Sunday evening, is a test meeting and seems to be filling the mission which its founders marked out for it. We are glad to see that their efforts are appreciated. The hall was filled with strangers last Sunday.

Mr. Lyman C. Howe is engaged to speak in Toronto, Canada, on all the five Sundays in October, and in Pittsburg, Pa., in November. He is yet free for the winter months.

Dr. W. F. Barker, a medium and healer from Oakland is now located at 118 Eddy St., San Francisco.

The Mission Lyceum held its installation of officers and initial meeting last Sunday at 2 p. m. with the following corps of officers: Conductor, W. T. Jones; Assistant, Mrs. L. S. Drew; Guardian of Groups, Mrs. Pfeifer; Librarian, Mr. Schroder; Musical Director, Mrs. Keegan; Pianist, Miss Lena Clark; Guards, Mr. Colby, Miss Lewellyn and Mr. Roberts. Board of Directors—President, W. T. Jones; Vice-President, Harry Hargrave; Secretary, Mr. Roberts; Treasurer, Mrs. Clark. After the installation of officers the following programme was ably rendered: Piano solo, Miss Lena Clark; remarks by Mr. Jones and Mr. Colby; recitation, Miss Katie Krone; song, "Columbia, the Gem of the Ocean," Master Willie Thompson; recitation, Triphena Pritchard; instrumental solo, Mrs. Strain; recitation, Merle Colby; recitation, Gertrude Albright; vocal solo, Mabel Pfeifer; recitation, Bebe Case; vocal solo, Miss Florence Merrill; remarks, Mrs. Colby; recitation, Edna Willis; vocal solo, Pearl Bryson; recitations, Lizzie Willis and Mr. Rider; remarks, Mrs. C. Eberhardt, Mr. Meekin and Mrs. Drew. A good attendance gave ample encouragement to those who have worked indefatigably for this worthy cause, and the Mission Progressive Lyceum bids fair to be an honor to the Mission.

MRS. L. S. DREW.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines). \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p. m. on Wednesdays for business at 305 Larkin-st; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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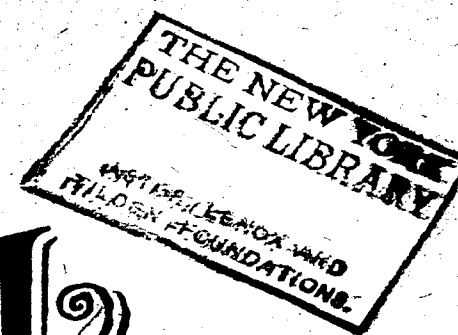
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VOL. 35.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, OCTOBER 13, 1898.

1429 Market-st.
Between 10 & 11th-Sts.

No. 15.

THE BORDERLAND.

A Child Medium.

A spirit medium rented a room from Mrs. Dallingsford, in San Francisco, and confidently left the door of it open while she tipped tables and wrote out messages from the spirit world, says the *San Francisco Call*. It is not in the nature of little girls of ten to pass doors of this kind without looking in. Sometimes it is not even in the nature of their mothers. Mrs. Dallingsford and her daughter Viola peeked. And one day the lady medium caught them at it. She asked them in and seated them beside her at the tipping table and called in Mrs. Dallingsford's dead brother—who was also Viola's uncle—for their entertainment, and when they went away marveling and on the whole mightily pleased, invited them to come again, which they did very frequently and, to make a short story shorter, in two weeks had made converts of both.

Viola could tip tables, get spirit rappings, write on the closed slates, read with bandaged eyes, answer mental questions, find hidden objects and tell the names of the dead.

Then, just as everything was going along so well, the gift outgrew the child. She began to hold herself strangely, to start and listen when there was no sound, to speak and smile in answer to unheard voices, to look on earthly things with bright, far eyes, to cry out in her sleep that there was a great white light about her bed, and that she heard the spirits calling her and felt the touch of their hands.

And Mrs. Dallingsford, who saw and heard and felt none of these things, looked on her child with awe and felt no fear. Even when the spirits which Viola had seemed to control took their turn at controlling her and one evil spirit in particular seized on the child whenever she set about the ceremonies of table-tipping and message-writing, threw the pencil from her fingers, flung her arms about, twisted her little head on its slender neck and even lifted her small body from the chair and flung it to the floor, Mrs. Dallingsford contentedly received the lady medium's explanation that the spiritual force in Viola was too great for her physical strength and that with years would come the power to control and direct it. Meantime, said the lady medium, Mrs. Dallingsford and Viola must be patient; there was nothing to be done.

And since there was nothing to be done the lady medium gave up her room at Mrs. Dallingsford's house on Sixth street and went her proselyting ways, and left the mother alone with the child and the spiritual force that was too strong for them both.

It was about this time that Mrs. Dallingsford decided to remove the manifestation from her immediate neighborhood and sent Viola for a change on a visit to her country cousins who live in the hills beyond San Rafael.

I went there to see her with the man who discovered her. He told me this story on the warm and quiet way over dusty roads which lead out of San Rafael to the dip of the hills where Viola lives now with her "demon" or control, (as she calls the spirit) and her country cousins.

He finished it neatly just as we arrived at the door.

But just then Viola opened the door. She

some non-committal messages of her own volition and— A sudden tremor runs down the thin little arm and strikes the supine fingers like an electric shock. The hand, with the pencil held in a vise-like grip, begins to beat a fierce tattoo upon the paper and dart to and fro above it so swiftly and erratically that the eye can scarcely follow its movements.

Viola looks up and laughs. "They have come!" she says, delightedly, and then the mother asks the artist, who stands nearest, to steady the convulsively jerking arm by placing his hand upon it. His touch produces instant cessation of motion and for a few seconds rigidity takes the place of excited muscular action; then the restraining grasp is shaken off as easily as though it were a bit of dust upon her sleeve, and with a strong, firm stroke the little hand draws half a dozen lines straight across the paper. "They are used to ruled paper" explains Viola, and she begins to write.

The spirits who have come to us are the two, presumably Viola's brother and uncle, who have written through her since she first came under the influence and they prove well-mannered and amiable. They give us their names and a polite greeting, and then as I am beginning to feel doubtful again, since it is easy for even a child to write things like these, Viola turns her face upon me suddenly.

"This next is for you," she says, "no one else must look." She has passed all the other messages rapidly into the hand nearest her—this she folds carefully and gives to me.

I take it to the window and open it and my heart strikes me a sudden sharp blow that makes my nerves quiver strangely for a space. Before I crossed the bay I had

made a compact with the air in far-off San Francisco that if this little girl, whom I never saw and who never saw or heard of me or mine, would write me certain words and sign them with a certain name, I would at least believe that something beyond herself made such a thing possible.

The words and name are there!

"They don't want to write much to-day," says Viola, "they have got out of practice, but this," scribbling hastily and indicating the artist with a nod, "is for you, though the others must see it."

"My other control is coming now," declared the child, "and you folks must look out or you'll get hurt."

She rose to her feet and started to put the pencil and paper on the table. Half-way across the room she dropped to the floor as if her legs were shot from under her. The men sprang to



Sometimes he comes to me in a broad streak of light, said Viola Dallingsford.

opened it into a black little hall and stood in the angle of it—a small, dark figure, gathering all the light into her white, white little face. She looked at us curiously and smilelessly.

"I'll write first," she said, and a pencil and some paper being furnished by her visitors she sits down, pencil in hand, and waits quietly. There is no paraphernalia, no screen of darkness, no singing of hymns, no gasps and weird passing of hands. Her seat is her mother's lap, a book answers for a table, and the sunlight sifting through the vines falls on her smooth hair and smiling childish face.

A minute drags slowly by in silence. The artist gives me a covert glance expressive of amused skepticism—it is all so bald and bare and above-board, such a clumsy attempt at imitation of mediumistic methods, that even my faith in the little one's honesty of purpose begins to waver. She will probably scrawl

her assistance and found that they have entered into conflict with something which seemed like nothing so much as a sentient "live wire." Viola is, as I have said, a slender child even for her years, small-boned and thin, with absolutely no perceptible muscular development whatever, but one of her little sticks of arms proves too much for a man to control though he exerted all his strength in the effort. Gripped at wrist and above the elbow by hands whose owner prides himself upon his athletic prowess, the puny arm was twisted backward and forward, and up and down, and around and around as if it were a writhing snake, instead of a part of a human body subservient to restrictions of joint and bone and cartilage.

"Look out," she said again, "I shall hurt you if you don't hold me tight. I can't help it—it is too strong for me, you see." And "it" is "strong" surely, and she does "hurt" most decidedly, for she strikes with her fists, and butts with her head, and kicks with her feet, and hammers with her knees, and bites with her white little teeth, and pinches with her pretty little fingers, anything and everything strikable, buttable, kickable, hammerable, bitable and pinchable with which she is allowed to come in contact during the next two hours.

"They throw me," she had explained previously, and, strangely enough, all her movements seemed to be actuated not from within but without. She struck out with apparently no personal intention, but as if some unseen and irresistibly strong person stood beside her and flung her hands at the person or thing to be hit. She kicked in all directions in the same way—as if her legs were thrown about by some external force. She ran at us as if pushed violently from behind. She beat herself, or, rather, was beaten, against persons and floor and wall as if she were a rag doll in the hands of a naughty child.

Prone on the floor, held down firmly by head and shoulders and arms, with her mother sitting solidly on her knees, she "trotted" that mother, baby-fashion, for a time and then shaking off her human entanglements, raised herself straight up to a sitting posture as if pulled up by hands reaching down to her from above.

Through it all her face had the expression of that of a pleasantly interested spectator. She was perfectly conscious of all that occurred and laughed when some particularly hard experience brought words of sympathy from the neophytes whom she was dragging merrily about as they endeavored to keep her from doing them and herself bodily harm. She was kept too busy, however, to talk much. From a gentle, polite and rather diffident child she seemed to have been metamorphosed into a veritable imp as far as physical manifestations were concerned.

Rolled in a comforter with her arms straight down by her sides, made a papoose bundle of by encircling ropes, and laid in the middle of a double bed, she flung herself, or, rather, was flung, bodily from that safe spot out upon the floor again. Tied in this way she for the first time complained.

"Undo me, quick!" she said. "I am choking! It gets me by the throat if you don't let it work," and we untied her hastily and let "it work" as it would, subject as before to our united efforts to keep the child and ourselves from serious personal damage.

An hour of such occupation found us all tired, disheveled and nearly deliquesced, for the day was torrid and utterly unsuited for a continuous series of muscular exercise more severe and complicated than the most enthusiastic Delsartian ever dreamed of.

Viola on the other hand was cool as to her writhing little body, calm as to her pulse, and collected as to her mind. Neither pulse nor temperature had risen in the least since we sat together on the doorstep and petted Cuba between us.

We three strangers took her out into the open air, in the sunshine among the trees and vines and away from all other influences physical and mental, and vainly tried to control the force that possessed her. She smiled up in our faces, but her body defied our efforts to master it and did as it would still in spite of us.

For an hour or more the struggle went on. It seemed to us novices as if we had evolved an unseen Frankenstein.

We were beaten and bruised and flung about, and were forced to "spell" each other in order to get breath and strength enough to act as buffers between the girl and her surroundings.

A little more than two hours after the "other

control" arrived on the scene Viola stood straight and quietly on her feet once more.

"Good-by," she said gruffly, with an odd ducking motion of her head, and we realized that she possessed herself once again and seemed to be no longer "possessed."

"Mamma," she said, going over to the pale little woman who is no longer pale but rosy red, "let me go down to the station with you folks. It's only a mile and a half, and I get tired staying up here on the hill with nothing to do all day long."

And when we dragged ourselves wearily forward that child danced along beside us every step of the long, dusty way.

Whatever may be the occasion of Viola Dallingsford's "spells," certain it is that they are inexplicable by any ordinary method of reasoning. Her mother, together with the few Spiritualists who have been permitted to see her, believe that, grown to womanhood, she will be one of the most wonderful mediums that the world has ever known.

"When she is older," they say, "she will control the power instead of letting it control her."

F. MACVAHON.

[It will be remembered that on September 1st, we copied an account of the earlier developments in medial powers of Viola Dallingsford, the ten-year-old medium of San Francisco, from one of the daily papers. The daily *Call* of Sunday, Oct. 2, devoted nearly the whole first page of the Sunday Supplement to the foregoing account of these strange developments, showing that in addition to the physical manifestations (which do not seem to harm her in the least, but are given for the purpose of developing her physically for the work she is to do in the future), she has developed the power of giving clear-cut tests through automatic or spirit writing to total strangers.—ED.]

Ghosts in the Domain of Science

"Ghosts in the Domain of Science" was the subject of a lecture in Defiance, O., by Attorney Benjamin B. Kingsbury, A. M., of the Defiance Bar. This unusual title gave the speaker an occasion to discuss the advance which has been made in the investigation of the so-called occult sciences or psychic phenomena, under the more specific terms of telepathy, hypnotism, clairvoyance, mediumship, etc. He took as a text the remark of Samuel Johnson, the great lexicographer, regarding the investigation which the celebrated John Wesley was said to have made in the case of an alleged ghost, Johnson declaring to Miss Seward that the question of the objective reality of ghosts was "a question which, after five thousand years, is yet undecided, and a question, whether from a theologic or philosophic standpoint, that is one of the most important that can come before the human understanding."

Mr. Kingsbury claimed that the demonstrated existence of the ghost is a demonstration of the conscious existence of the individual after the great change called death. He also regarded the investigation on this line as important as the investigations of biology, astronomy and the other sciences.

Allusions were made to the ancient doctrines of the soul; to the theories of Plato and other philosophers, and he closed with the remark of Socrates to Cebes, that "beyond question the soul is immortal and imperishable, and our souls will truly exist in another world." He next alluded to the materialistic view of the human being, and quoted from a French materialist author, as showing the belief of many, that "the body and mind compose a natural whole of which all the parts have a perfect and natural communication. They follow like laws, are born together, evolve in concert, and nothing gives us any authority to suppose that, not being for a single instant separated in life, they could be so in death. The human being has no longer any necessary perpetuity, for it represents only the resultant, transitory of course, of modes of association and of the activity of the eternal and inalienable substance."

On the other hand, B. F. Underwood asks pertinently, as showing by far the most prevalent belief: "Is it probable or conceivable that the mere change of matter in space can be con-

verted into sensation, consciousness, thought, reason, affection, love? In order to explain mental phenomena and the basis of mind we must have recourse to something superior to matter. If we pass from philosophy into experimental psychology, there we find overwhelming proof that the mind is an entity distinct from and superior to matter. Matter is the pliant garment of spirit which is constantly woven in the loom of time." The speaker discussed at some length the characteristics of matter and spirit, declaring that after all St. Paul, in the light of modern investigations, was justified from a scientific standpoint when he alleged that there was a "spiritual body as well as a natural body. He then proceeded to note some facts as to the double illusions, such as automatic writing, telepathy, clairvoyance and clairaudience, as alleged in this connection to exist, and referred to other and more startling phenomena which seem to prove the existence of the objective ghost. He quoted from Alfred Russell Wallace as to the doctrine of evolution not touching this class of phenomena; also from Mrs. Elizabeth Stuart Phelps Ward on "The Darwin of the Science of the Soul yet to be," to the effect that psychic phenomena are just as essential objects of scientific investigation as "the classification of insects, or the cultivation of an accent."

The man of science should be just to an apparition as well as generous to a molecule. He must use the eyes of his soul as well as the lens of a microscope. That does not deserve the name of a scientific attitude which assumes the supernatural any more than that which assumes that the supernatural is necessary.

Quotations were made from Emerson, from Oliver P. Lodge, and from Longfellow, all of whom were kindly disposed towards ghosts. The speaker then alluded more specifically to various manifestations of psychic phenomena, such as table-tipping, rapping, crystal gazing, clairvoyance and clairaudience, citing at some length the cases of Madame Hauffe, who was for many years under the close scrutiny of Dr. Justinus Kerner, a celebrated German physician and poet; also reference was made to the modern case of remarkable manifestations exhibited by Mollie Fancher, who is still living.

"Telepathy," a word which was not found in any dictionary twenty-five years ago, but which is now common, was defined and the subject briefly illustrated. Psychometry and hypnotism were briefly sketched, and quotations were made quite at length from Zschokke's experience, showing at least that he possessed a wonderful mind-reading capacity.

The startling manifestations of D. D. Home, the life-long friend of Bishop Clark, of Rhode Island, were referred to as having become classical. They were vouched for by William Crookes, the celebrated chemist, who has just been knighted in recognition of his attainments. His experiments with materializations in the presence of Florence Cook, a young girl who was constantly under his eye, were verified by hundreds of witnesses, all of the experiments taking place under electric lights and with the fullest means of detection that could be afforded by apparatus supplied by Varley, the celebrated electrician.

Transcendental photography was then touched upon and reference made to the results of the investigation of J. Traill Taylor, who stood at the head of British photographic work. These investigations were to the effect that after careful selection of plates by himself, with his own apparatus, in the presence of a so-called medium, there was produced upon a plate the image of a being who was not present at the sitting in a normal physical body. Rev. H. R. Haweis, an eminent English clergyman, author of a book on "Music and Morals," preached in his church on two successive Sundays on "Spirit Photographs," and had on exhibition in the vestry of his church several spirit photographs and spirit drawings, he declaring, with a courage worthy of imitation, that "there is nothing like publicity as a means of getting at the truth."

While some men of scientific inclination had for years been investigating these subjects, not much progress was made, even among those who really thought there "might be something in it," until the organization of a Ghost Club at the University of Cambridge by several men with the feeling that it was a reproach to science that the alleged phenomena which went under the name of Spiritualism and the like, had not been made the subject of methodical exami-

nation and investigation by men capable of weighing evidence and applying all the scientific tests which could be obtained to this class of phenomena. A dialectical society was also started, but with little of satisfactory results. It was in 1882 that the Society for Psychical Research was formed, composed of such men as Prof. Sidgwick of the University of Cambridge, England; Alfred Russell Wallace, an eminent naturalist; Oliver P. Lodge, an eminent physicist; Professor Barrett, of the Royal College of Science, Dublin, Ireland; Gladstone and Balfour in England; Richet, Liegeois and Liebault in France; William James, Professor of Philosophy in Harvard University, Cambridge, Mass.; Professors S. P. Langley and Simon Newcomb, of Washington, D. C., and many eminent divines, who consented to lend their names and use their efforts to further the scientific investigation of occult phenomena.

They have published twelve volumes of reports of investigations covering such diverse matters as telepathy, hypnotism, the use of the divining rod, healing mediums, haunted houses, the physical manifestations occurring in the presence of Eusapia Paladino and others, and more recently the case of Mrs. Piper of Boston. One of the greatest efforts put forth by this society was "The Census of Hallucinations." This was set on foot by sending out to many persons in England, America, France and other countries, blanks with the following question thereon, viz.: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"

Many thousands of these questions were sent to observers in all parts of the world, including Dr. Slocum, your president, with the request that they question their acquaintances and record the answers. Seventeen thousand answers were received and carefully tabulated—2,272 being in the affirmative. The so-called death co-incidences were the most interesting of these cases, and after rejecting all of these which appeared not authentic, and proceeding according to the doctrine of probabilities, the committee reported on their concluding page * * * that: "*Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact.*" * * *

The italics are those of the learned members of the committee. Mr. Kingsbury closed his able address with the assertion that the evidence of this committee alone is sufficient to establish the fact that *The Ghost* is already in the domain of science as a proper subject for scientific investigation.—*The Truth Seeker*, Defiance, Ohio.

Swedenborg—Woman's Suffrage.

Though exceedingly busy with my practice, psychical and medical, diagnosing and prescribing daily, in connection with Dr. Burroughs, for scores and scores of patients, I find time to study the Sanskrit under a Pundit from India, the Hindoo, Lolan, who is now in Battle Creek, Mich., and time also to write more or less upon two books which I shall launch early this winter.

It has always been surprising to me that Swedenborgians, calling themselves New Churchmen, should in any way oppose Spiritualism, inasmuch as Swedenborg himself was a very remarkable Spiritualistic medium. He says:

"It has been granted me, now for several years to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them." "Arcana Celestia," No. 5.

"It has been permitted me for 13 years to associate with angels, and to converse with them as one man with another, and to see the things which are in the Heavens and in the Hells, and to describe them from experience." "Heaven and Hell," No. 1.

"It has been granted me to have fellowship with angels, and to speak with those who are in Hell.... Also to speak with all those of the dead whom I ever knew in the life of the body, with some for months, and with some for years. Also so many others that I should come short if I reckoned them at 100,000, of whom many were in the Heavens and in the Hells."—"Lost Judgment," No. 15.

This Swedish seer, though conversing with different grades of spirits and angels was himself subject to obsessions. One of these is described in White's life of Swedenborg. The diary of this Swedish seer and medium is very interesting: but some of his teachings in regard to concubinage and fornication would not be tolerated in this enlightened century. (See his diary of March 13-14, 1774, and April 24, 1774—25 and 26 at The Hague—in London July and August 1744).

Certain of his personal confessions are almost vulgar, if not morally disgusting.... In his diary (No. 4412) he declares that Paul was among the worst of the apostles—was "ensnared by love of self," and that in the spirit world he "associated himself with the worst of devils." This is rather hard on Paul who was such a strong witness and rightly for the existence of Jesus of Nazareth, and whose epistles, no doubt, antedated some of the gospels. Swedenborg not having fully outgrown the theological dogmas of his times, whatever he says about the Hells must be accepted only as corresponding with our own reason, highest judgment, and testimony of the most exalted spirits that communicate through the more upright high-toned and conscientious mediums of to-day.

LAW AND THE LAW-ABIDING CITIZEN.

Though not as stubborn as Germans, not as voluble as Frenchmen, nor as conservative as Englishmen, nevertheless Americans are a strictly law-abiding people.

And what is law? Law as commonly accepted is a righteous rule of conduct, or principle prescribed by the legislative power of a State or Nation. The legislative power of the United States centers in the voters acting through their representatives. This being true, the value of a vote is almost beyond calculation; because votes and voters, either directly or indirectly, affect the moral status of a people—aye, more—they make the laws of a country. Therefore, every person, and especially every upright, honorable person, bound by no political party—but bound by every principle of right and an honorable manhood, should deposit a vote at every political election. This is the direct duty of every good American citizen, and women, being American citizens, by virtue of justice and the Declaration of Independence—women being the subjects of the law—women being as a whole more social, moral, and spiritually-minded than men, they by all means should be allowed to vote and have a voice as to who shall or who shall not rule over them. Think of a jury of 12 men, tobacco-pickled, whiskey-soaked, and pork-stuffed, and selfishly inclined to the sports of the age, sitting as an umpire to decide upon the justice or injustice of a woman accused, and being tried for some social offense! As man understands man the best, so woman understands woman the best. Let us, then, have women voters, women jurors, women officers, some women as well as so many millionaire senators; and why not a woman President?—since China and England have women at the head of their respective governments.

New Zealand, the most prosperous country in the world to-day, has woman's suffrage. What a shame that the United States, shouting themselves hoarse, almost, about free thought, free press, free speech, and equal rights should be so far behind this English-governed island of New Zealand.

WATCHING THE DOCTORS AND THE POLITICIANS.

It is well known to Freethinkers, Liberalists and Spiritualists that there are two popular classes in this country requiring the closest watching—old school allopathic physicians, and these small, seven-by-nine sectarian preachers. Geologically speaking, these belong to the Silurian era, or the moss age of development. With them the Golden Age was far back in the past. They are bigots. It is not bigotry for a man to climb a tree. This is his privilege; but it is the basest kind of bigotry in him to compel others by law to climb the same tree, to climb it at the same time and climb it in the same way that he does.

The "regulars," as they are termed, are determined to rule out, through legislative action, the Homeopaths, the Eclectics, the psychic healers, the mental healers, and all clairvoyants. To this end they seek by intrigue and political schemes and tricks to enact "class legislation." Such legislation is unconstitutional. Personally, I've practiced medicine in New

Jersey, Pennsylvania, New York, Texas, California, Michigan, and elsewhere, and will practice in any State I please—in any State I please! It is my business, and when I cannot pursue my legitimate business and be protected therein, in the United States of America, I will renounce the American flag and emigrate to England or Russia. It is becoming well understood by the enlightened that the old-school regulars kill more every year than they cure. True, they don't bleed, and cup, and blister, and cut, and slash, and give calomel and jalap, ten by ten, as they once did, but they still deal out drastic poisons, and when they kill people they die, of course, with "heart failure." Heart failure is just as convenient to the doctor as the Bible is to the preacher, who can readily nail down each and every church dogma by a text.

The people have never called for these restrictive medical laws, or any "board of medical examiners." These are by the doctors, of the doctors, and for the doctors. Upon this matter, then, in connection with elections, the position of each candidate for office, each legislative representative should be definitely understood—should be pledged to the right before receiving a freeman's vote. Spiritualists, write your prospective representatives in Congress, and your State Senators, demanding from them prompt, straight-forward replies, as to whether they are in the "doctor's ring," and will favor class legislation or not. Principles should tower above parties with every voter. Drop, then, these party names, that are perpetually being conjured within the halls of legislation, and vote for that man who is honest, conscientious, capable, upright, and afire with the broad, liberalizing spirit of the age.

Battle Creek, Mich. J. M. PEEBLES, M.D.

A Harmonious Whole.

When knowledge dawns across the darkness of ignorance and hereditary hypocrisy. When its rosy ray penetrates through the depths of night, and is as a star to guide us—when doubt will no longer exist—when Nature is harmonious and we have reached the last stage of physical perfection, Nature will be one large harp, and we will have but to think to touch the key note, and all sound will be harmonious and in touch with the grandest depths of unseen and seen beauty and perfected Nature. Then there will be no death, the physical will be fed by the spiritual, will grow through the spiritual. Now the strings are broken and Nature's harp is sadly out of tune. All Nature is striving with one accord to repair in a measure the injury done through the ignorance of our ancestors.

Now generation after generation will leave their physical form but little the wiser for their sojourn here. When the whole is once more an octave of harmony, when the spiritual and physical life beats as one pulse, then will our work be accomplished. It is not absolutely necessary for us to be in direct physical communication with the unseen for us to realize we are in spiritual communication. But it is wholly necessary for us to realize we are in constant spiritual communion, for in that we find a growth. It is necessary for us to have a congenial source of expression for through that we get progression. We may not get it direct from the unseen spiritual presence of some departed friend, but we draw around us elements of thought, as a magnet attracts steel, and the elements we attract to us are as varied as are the elements of our physical form.

We partially realize that we are corks of life bobbing up and down on the surface wave of the Universe, merely corks, nothing more, and elements so much stronger than we are now, swallow us up in the constant repetition of Nature. If we become advanced so that we are a part of the unseen elements, that the physical, spiritual and electrical elements blend, as do harmonious sounds, then we can control and govern our physical and spiritual as we will. But as we are now we are as helpless to rebel as the cork against the elemental waves of Unseen Life. When we can realize in all its vastness that we are simply drifting now on the surface underneath which the current that controls the Universe is constantly working and changing, and that we are greatly controlled by that unseen power, then we will judge lightly the errors of the human race, and can guide with more accuracy the course of our mental and spiritual progression.

STELLA B.

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This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., OCTOBER 13, 1898.

We can only take the word of professedly "reformed" persons when it cannot be disproved. To think of absorbing the clean water of truth through a sewer is absurd. The "flume" should be pure as well as the fountain—or the water will be contaminated.

It is announced that Mrs. Mary Ellen Lease, a noted Kansas Woman's Suffragist, has become a Spiritualist. The Indiana Association has closed a contract with her to appear as a lecturer on its platform. This is her initial engagement since her conversion. Spiritualism is to be congratulated upon the fact that she is to take the rostrum and advocate its principles.

We have received several marked copies of papers containing charges of immoral conduct and other misdemeanors against clergymen, but the JOURNAL sees no reason for publishing such matters, unless it be as an offset to the charges which the ministers so often make against Spiritualists. Two clergymen in Ohio, one in California and several elsewhere are now "under ban" for immorality. Surely the Church has nothing to boast of in the effect of its teachings on the lives of its ministers or members.

Mr. and Mrs. S. D. Dye, of Los Angeles, Cal., went to Honolulu on a visit, and expect to return early next month. Mr. Dye writes as follows: "This country is beautiful—the natives are kind, the people good, the fruits delicious, the climate perfect; but California belongs to the spirit-world and the people are in touch with the teachings of the JOURNAL."

The Rev. Hugh Miller, of Pendleton, Oregon, has resigned from the First Baptist Church and from the ministry, because he cannot longer believe in the dogmas of the Trinity, the vicarious atonement, hell fire, miracles and the infallibility of the church, the inspiration of the Bible, etc. He has published a statement to that effect in the *Oregonian*, of Portland. Men who think cannot swallow such nonsense, and thousands of clergymen would leave it if it were not for their salaries and social standing.

Rev. B. Fay Mills, a noted revivalist during the past quarter of a century, is now occupying the Spiritualist platform in the East, having been convinced of the truth of its philosophy and phenomena. This is a great triumph, as Mr. Mills has long been widely known for his labors as a popular and successful revivalist throughout the whole of the United States.

Light contained a long extract from the recent Presidential Address of Prof. Crookes before the British Association for the Advancement of Science, in which the Professor had the courage to give Spiritualism the most conspicuous endorsement which it has ever received. It would be difficult to over-rate the importance of such an endorsement before the most eminent body of scientific men in the world, and by its president. As Prof. Crookes is also president of the Society for Psychical Research, there is a manifest impropriety in the slurs which some Spiritualists have been so ready to give that Society. It is as difficult for Spiritualists as for others to learn that the surest way to command respect is to *deserve it*.

The Philippines, poor, priestridden and despoiled, contains some ten millions of people. The United States cannot consent to their being returned to Spain, to be still more oppressed and despoiled. Just think of the oppression of priestcraft there. In the San Francisco *Bulletin* last week was the following item:

The baptismal fee in the Philippines is \$25, and the death fee is \$60 for an adult and \$10 for an infant. A poll tax of \$25 for each man and \$15 for each woman is collected, and when a man builds a house he must pay \$10 for having the chimney blessed.

And if a poor soul is unable to pay the taxes, he is sent to the penal colony, and all his property confiscated.

Mr. W. T. Stead has left England for an extended tour of the Continent, his object being to ascertain the feeling entertained towards the Czar's Rescript by the peoples of the various capitals of Europe. At Berlin he will have an audience with the German Emperor, and he will see the Czar at Moscow. He will also visit St. Petersburg, Brussels, Constantinople, Rome, Budapest, Vienna and Paris. His further object will be to give expression to the sentiments of the Peace party in England with regard to the Czar's proposal, and to use every opportunity of urging upon the statesmen he may meet the desirability of cordially supporting his Majesty's suggested conference.—*Light*, London.

In England the Spiritualists have attractive places in which to hold their meetings, and try to make them inviting. We notice that at Salford, they have just put a stained glass window in their Spiritualist temple. Mrs. Emma Hardinge Britten gave the "opening address" followed by the Mayor of Heywood, on Oct. 1st. Here is a description of it:

The window is a beautiful Gothic, and symbolic in design. The blazing sun, emblematic of light and life, is the central figure, set in a groundwork of rich blue. At the bottom are two large sunflowers, turning as they do to the light and life of Spiritualism. Surrounding the central part of the window is a rich yellow border, encased in a frame of rich ruby-colored glass, the curves at the top and corners consisting of a lovely design, in which roses play a conspicuous part.

The circumstances in connection with the young coastguardsman, Alfred Woodford, who fell over the cliffs a few weeks ago at Berwick, (England), were strangely recalled to mind lately, when a brother-in-law of the deceased was in Berwick, looking after his effects. At the time of the occurrence Woodford's wife was in a delicate state of health, and was residing with her parents at Wick, Caithness-shire. On the very night of the fatality, and not long after it occurred, she had a peculiar dream. She saw her husband in a state of suffering, caused by injuries through a fall. His head was badly cut all over. Next morning she communicated the strange circumstances to her parents, and that same day the news arrived from Berwick of his sad death, and just in the manner revealed.—*Border Counties Gazette*, Eng.

Settled Speakers.

The Society of Progressive Spiritualists of San Francisco, one of the leading organizations of the United States, has engaged Mrs. R. S. Lillie as its permanent speaker. This is a move in the right direction, and one that should be generally followed. We notice that this plan is gaining favor all over the country. The *Light of Truth* lately contained the following on the same subject. It says:

The First Spiritual Church of Columbus is the latest among the leading societies to abolish the purposeless, wasteful itinerary and install a settled speaker for the whole lecture season.

A dearly purchased experience is gradually teaching our working societies the futility of constant change in their speakers.

Where the changes are made every week or month, at the end of the season but little advance has been made. We know that some societies cannot afford regular speakers, but when they can do so, they should hire one for a whole season, at least.

Occultism and Spiritualism.

Much interest has of late been shown in Occultism, and many inquiries have been made about the Rosicrucian Order, its founder, objects, etc. In *Immortality* for September (the second number of the new Quarterly edited and published by J. C. F. Grumbine), we find the information, and as it answers the various questions above referred to, we extract the following:

It is a secret Order and brotherhood which flourished in the fifteenth century and was originally instituted by Christian Rosenkreutz (1459 A. D.) As Knights of the Rosy Cross, their influence spread over Europe and England, and the fact that their mysterious and occult powers were not made public, but were used secretly and for the manifest good of the Order, gave an especial attractiveness and definition to the Order, which amazed and overawed the clergy and the people of that and subsequent times. Rosenkreutz himself was the inspiration of the temporal renaissance of the mystic brotherhood of which he was a member and which perpetuated magic and instituted reforms in every age since the dawn of civilized man....

Spiritualism is unquestionably the fruitful fountain of universal occultism. Occult power is not as impenetrable or mysterious to-day as it was centuries ago, thanks to the modern seer and the earnest and sincere investigator of psychical phenomena. The veil has been lifted from the face of the sphynx and the hidden laws by which apparitions, doubles, strange and mysterious sounds or rappings, moving of ponderous objects by unseen hands, astral illuminations or materializations, have occurred have been revealed. There is no longer any secret about it. The gifts of the spirit, indeed all these occult powers are practiced by those who do not claim to be Rosicrucians nor magicians.

Spiritualists deal generously with this body of phenomena and trace its source to the action of disembodied spirits. Still the society of the Rosicrucians has a unique place in the world and a special work to do. It differs from Spiritualists only in name, not in motive or ideas. The Order has many prophets, oracles and teachers, and no one person is the exclusive vehicle or instrument of its inspirations, whatever such may claim to the contrary. Magic is not the feature or specialty of the work of the society. It is but an agent, a means to an end, a subsidiary and auxiliary messenger of its propaganda. Beyond, above, within it all, shines the pure, white and unchanging light of truth, which the Order seeks to manifest to the children of darkness. While magic is used, it is used because it is white and sacred, not because it is black and a secret, that the generated man may realize regeneration and by the signs of the spirit appreciate the mystic vibration which lifts the veil that divides sense from soul.

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The Editor is not responsible for the opinions of correspondents.

A Welcome Visitor.

TO THE EDITOR:

During the past year the JOURNAL has been a very welcome visitor in the almost reclusive seclusion that poor health has compelled me to keep. It has kept me informed of the movements of my friends and told me how the work prospers; and though for the time being no longer a worker, it has given me to feel a oneness with the work. At best it will be some time before I will be able to speak other than with my pen.

When the JOURNAL appeared in its new form and under its original name, I thought for the moment that a stranger was masquerading under the name of an old friend. In an instant I recognized that it was only an improvement in the JOURNAL, and rejoiced at the sign of progress. I like the new-old name best, and hope it will draw to you from the unseen, the workers who made it the foremost Spiritualist journal of America. Ever and again some article appears that is worth in itself the price of the JOURNAL for the year.

It is a pleasure to find it does not soil its pages with unkind personalities; that when it cannot praise, it can be still. I wish you all prosperity and the strength and courage to publish a spiritual journal. San Jose, Cal. MRS. E. B. MARGEN.

Letter from Mr. John Slater.

MR. NEWMAN:

I am at present in Washington, holding public meetings and doing private work. I started meetings in Maccabee Temple during September, the hall where the First Society of Spiritualists, under the ministrations of Mrs. Cora L. V. Richmond, holds forth during the year.

My success has been the most remarkable ever known in Washington, Maccabee Temple becoming too small for the people who wished to attend, and so we hired Masonic Temple. I opened there last night, and in spite of rain, heat and humidity the hall was packed to the doors. I held my audience for one hour and a half, and am glad to state that all stayed until the end. I am very busy all day long, having hardly a moment for myself.

I have had great success at Lake Pleasant, and am engaged for next year. I shall stay here during this month, and may be part of November, then home to San Francisco, to resume my work for the winter.

The "RELIGIO" is an excellent paper and should be a great success. Spiritualists should make it a financial as well as a spiritual success.

I am not in the habit of writing about myself, but I thought that a few words from me to my friends on the Coast would not be amiss. With best wishes for your success, I am, fraternally yours, JOHN SLATER.

"Effects of Spirit Control."

TO THE EDITOR:

"Knowledge is power," the great medium, Shakespeare, once wrote, and I will go further by stating that knowledge is the key-stone in the arch that spans the stream of ignorance, always running between the seen and the unseen worlds of forces that rule all material matters, and again I assert that Dr. Brown is a public benefactor in giving voice to facts that the self-satisfied, but not always honest mediums prefer to keep a veil of deceit drawn over, in their efforts to try to explain their retrogression as mouth-pieces at one end of the spirit "phone" system, in making their messages positive proofs of high intelligence being at the other end of the line. So now that "Central" is called up, let us look stern facts in the face, and thanks to the open and fearless columns of the honest medium, the PHILOSOPHICAL JOURNAL, tear off the veil and be not only truth-seekers, but truth-tellers, for "the truth shall make you free;" and so teach—as in all primary schools the scholars only get a credit-mark when they do good work and a black mark for failure to learn the lessons given them by their teachers, which advanced spirits are in this connection.

There are so many delays in advancement, chiefly through ignorance of psychic law upon the part of undeveloped mediums, that similarly ambi-

tious, undeveloped controls seize every unguarded medium they find making efforts to force matters, with the inevitable result, to all aiming too high, of becoming obsessed by undesirable controls, for "like attracts like."

The motto of wise mediums should be to "make haste slowly," as exemplified in Hindustan, the home of knowledge, upon this sacred subject of mediumship, where we do not hear of people "rushing in where angels fear to tread," and come "before the public," so much in vogue in this country. The reason is, because advanced thinkers in India know the danger of obsession and so discourage public mediumship, and instead, cultivate their own mediumship, i. e., their higher self, so as to be able (as pointed out by Dr. Brown) to read the character of spirits disembodied, as well as the crafty still in the form.

DON McLAINE.

The National Association.

TO THE EDITOR:

I am a candidate for the office of Secretary of the N. S. A. This is my first public announcement of this fact. Having made it, I shall be a candidate until elected or defeated. Excitement often runs high before conventions.

Representing no clique, political party or section, I am always for a National Spiritualists Association.

Mr. John Slater is here meeting with great success. He wishes to be remembered to you. His hall is packed and all his time during the day fully occupied in private work, in which he is giving universal satisfaction.

I have had a severe struggle to secure finances to sustain the N. S. A.

FRANCIS BAILEY WOODBURY.
Washington, D. C., Sept. 28, 1898.

An Open Letter.

Dr. Max Muehlenbruch, Oakland, Cal.

Your reading of Sep. 13, is at hand and I fully note its contents. I have had quite a number of readings from other psychics, but never had one that was so perfectly correct as this one. You described my past life and nature perfectly and related incidents that have occurred correctly.

You said that I met with an accident in my early life by cutting myself with a sharp instrument on the right limb, just below the knee, which is true. The instrument in question was a corn-chopper, or knife, and I have the scar, about three inches long, located just where you described it.

You stated that in touching my lock of hair you felt emanating from its aura the magnetism of a person who is very much inclined to be a psychic, clairvoyant, impressional and physical medium, and that my clairvoyant and impressional powers were the stronger, which is a fact. I have a little physical mediumship, but my clairvoyant and impressional powers are quite well developed.

You stated also that I being born under the planetary sign of Aries, and the sun being in midheaven, brought to me a condition of struggle. I recognized the struggle all right, but as to the time of day I was born, I did not know until last Sunday. I inquired of my father and mother, who are still in this life, and they told me I was born about mid-day.

Your diagnosis of my case was perfect in every respect, and your reading of my past and present life was accurate. Your predictions as to my future were very encouraging, and I should like to see them as accurately fulfilled.

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The Reviewer.

The American Monthly Review of Reviews for October gives special attention to the developments of the past month in international politics and to the lessons of the Spanish-American War. The editor, in the department of "The Progress of the World," discusses the attitude of the Spanish people toward peace conditions, the new relations between Germany and England, the Czar's proposition for disarmament, the Dreyfus case in France, England's reopening of the Soudan, and other serious problems confronting the European powers. Important contributed articles review President McKinley's course in the conduct of the war to a successful close and the deficiencies in our administrative machinery revealed by the fatal delays and break-downs in the medical and subsistence departments of army management.

The Temple Publishing Company, of Denver, Colo., has issued a volume of remarkable interest called Regeneration, by F. B. Dowd. Regeneration is clearly defined in this work and the methods of its attainment fully set forth. Generation is the plane where the soul progresses from the atom to man. Regeneration is the beginning of another series of progressive developments leading outward and onward, inward and upward to the complete spiritualization of man and his environment. To generate is to create; to regenerate is to create again. Until growth on the generative plane is complete, regeneration cannot begin. Duality and Unity are defined. The one cause cannot manifest until it becomes dual.

The Midland Monthly (Des Moines, Iowa) for October is full of good articles. "The Cuban Capital Before and After the War," and illustrated article by Gilson Willetts, is exceedingly interesting. Other illustrated contributions such as "Grant's Mississippi Valley Campaigns," and "A Night on the Bay of Biscay," are alike valuable.

The October number of The Open Court (Chicago) is one of unusual attractiveness and solidity. The bulk of the contents is devoted to lessons in the history of philosophy and science, which are popularly presented, and adorned by rare cuts and illustrations.

"The Wonderful Wishers of Wishington" is the title of a pamphlet of 24 pages, by Annie Rix-Militz. Published by the F. M. Harley Publishing Co., Chicago. It is a wonderfully helpful book, and shows how to wish for the things which make people better, wiser and richer.

Games for Children.

Children require amusement, and to furnish them such as will not only entertain but educate and elevate them requires talent and tact. The impressions made through the eye are the most definite and indelible, and may serve as a nucleus around which by association to group facts and suggestions the most varied. To take advantage of these facts, should be our aim. We have two of such Games, to which we desire to call attention. They are thus described:

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There comes an invisible presence
From the silent sphere of the dead.
I see not and hear not its coming
Till it is as my very soul—
Its longing becomes my longing—
We are one, and lost in the whole.
I become like a spirit that's severed
From all that has substance or shape,
From all the pain I've endeavored
Since the date of my birth to escape.
And I lose every cherished desire—
That I've known or named since my birth
But instead I feel a strange craving
For something that's not of this earth—
A craving that moves my whole being
With a force like a burning flame,
And my soul cries out for that something
For which I've no symbol or name.
From that sphere from whence comes the
longing,
Must also come what I desire;
As the longing is greater and better
So the sphere must be purer and higher.
Or if it comes not to me, surely,
I'll go till I find that goal
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For Him—Creator, Ruler of the world!

But still, on every hand, fair Nature spoke:
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For know I rule the world by changeless law,
And all the worlds where carnate feet have trod!"

"Go plow the rolling seas; go reap the winds!
But seek no more for that which cannot be—
Which hath no place in all the realms of life,
For each in his own soul his God shall see."

But let us postulate a Deity:
Then must all crime be charged to him,
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[NOTE.—If there is a being above nature, he must be omnipotent, he must control the destinies of nations and individuals, and if this were true he would prevent evil, injustice, sorrow and suffering from entering the world. If he cannot do this, then his power is limited and he is not God. The fact is, the only external influence exerted upon the affairs of nations and worlds is exerted by bands of highly-developed spirits, and they can only assist the race in ratio to the extent that man assists himself by depending upon the "inner light," instead of some imaginary, omnipotent, external invisible influence. As nations rise from the mists of ignorance and superstition, so, in equal ratio, do they become subject to the uplifting influence of these bands of planetary spirits. Henceforth the God-idea will be the storm-center of all ethical and religious controversies, and Spiritualists, Liberalists and Freethinkers must arm for the mental conflict on this line if they wish to dethrone Ignorance and Superstition, seat Truth and Reason and plant the banners of humanity upon the battlements of Time. This God-idea is the root of all ignorance, dogmas and superstitions which weaken the intellect and engender insanity and crime. Dig it up and the tree will fall. We may hack away at the branches to the end of time, but so long as the root remains, new branches will grow, shadow and smother out or dwarf the growing plants of Truth.—E. S. G.]

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Local News Summary.

Edited by M. S. NORTON

Progressive Spiritualists.—A fine audience greeted Mrs. R. Shepard Lillie last Sunday evening in Occidental Hall, when she arose to speak upon the question, "Can Spiritualism Establish Itself before the Tribunal of Science?" The subject was handled to the satisfaction of the audience. Let us add a word: "Spiritualism is a religion, and the mission of science is to destroy all religions, but Spiritualism is a science and can establish itself before the tribunal of science, or common sense. Is it not nearly time to shake off the shackles of superstition and look facts squarely in the face? The world is tired of faith: let us have facts."

Ladies' Aid.—The semi-annual election of officers occurred on Wednesday, Oct. 5, at 305 Larkin St., San Francisco. The following were elected: Pres., Mrs. B. F. Small; Vice-Pres., Mrs. E. Nevill; Sec., Mrs. W. W. Fuller; Treas., Mrs. S. E. Cooke. Directors: Mrs. R. S. Lillie, Mrs. J. J. Whitney, Mrs. D. N. Place, Mrs. F. L. Taylor, Mrs. Eager.

Mrs. Lillie, on behalf of the Society, presented Mrs. D. N. Place with a gold badge in recognition of her devotion to the Cause, and labors for the Society, which was accepted with some appropriate remarks—though she was surprised at the unexpected but valuable present, which she highly values.

Mrs. Lillie also presented Mrs. Nevill with a gold badge as a small recognition of her valuable services as Secretary.

The Children's Lyceum met as usual last Sunday at 909 Market street. Remarks were made by Dr. Carpenter, which are always appreciated, also by Lieut. Twining of the 7th Reg., Los Angeles, who also led in the march, which will be remembered by all who were there.

Circle of Harmony.—Mrs. Logan has not yet got the people warmed up to the old time pitch of enthusiasm, but a great deal of interest is being shown in her meetings, being held at 305 Larkin street, every Sunday at 1 p. m. The speakers last Sunday were Walter Hyde, Don McLaine, Dr. Carpenter, Mr. Lee, Mr. McNorton, Mrs. Seal, Mrs. Seips, Mrs. Smith and Mrs. Hammatt. Mr. Lee and Mr. McNorton furnished the music.

The Young People's Society had a delightful time at Pythian Castle last Saturday evening, at their regular Saturday night hop. Messrs. Feddersen and Griffin furnished the music. On next Saturday they give their monthly entertainment and dance. Fine musical and literary program. All are invited.—Mrs. L. S. Drew, Pres.

Birthday Party and Reception.

Mr. and Mrs. B. F. Small gave a reception at their residence, 3750 Twenty-second street, San Francisco, last Tuesday evening to the Board of Directors of the California State Spiritualists' Association, and Mrs. Elizabeth Lowe Watson, Mrs. R. S. Lillie and Madame Montague. A few of their friends were invited to greet them and enjoy the festivities. Among them were: Mrs. Elizabeth Lowe Watson, Mr. and Mrs. J. T. Lillie, Madame Montague, Mr. and Mrs. J. V. Hunter, Mr. and Mrs. T. G. Newman, Mr. and Mrs. C. H. Wadsworth, Mr. and Mrs. B. F. Barton, Mr. and Mrs. Wm. Shepman, Mr. and Mrs. W. F. Ayers, Mr. and Mrs. D. F. Walker, Mr. and Mrs. G. K. Small, Mr. and Mrs. G. Bernard, Mrs. H. E. Robinson, Mrs. M. C. Price, Mrs. A. H. Adams, Miss Lena Adams, Miss Ida Adams, Mrs. Kellenberger, Mrs. R. I. Johnson, Mrs. Lida Hickock, Mr. and Mrs. Peter Hickey, Mr. W. Hickey, Mr. and Mrs. Quinn, Mrs. Roff, Mrs. S. A. Foster, Mrs. Elizabeth Sloper, Mr. and Mrs. Warner, Mr. M. S. Norton, Mr. G. A. Hawes, Mr. John Koch, Mr. and Mrs. E. Morse, Mrs. Kingsley, Mrs. Dr. Chas. Blake, Mr. and Mrs. George Tuttle, Mr. H. H. Lee, Mr. Wm. Rider, Mrs. Addie Wise, Miss Lucretia Watson, Mrs. M. B. Dodge, Mrs. Chas. Lane, Mr. L. A. Jolly.

Several speeches and recitations were indulged in, and then refreshments were served. It was an occasion of real enjoyment throughout. The birthdays of Mr. Small and Mrs. Watson being within a few days, it may be considered a birthday party as well as a reception.

Sunday Test Meetings.

Mme. E. Young, at Oriental Hall; R. A. Stitt, at 335 McAllister St., and Mrs. Jennie Robinson, assisted by Mrs. Drew and Dr. Davis—were the three principal test meetings last Sunday evening. All of these meetings were well attended, and present another plan of salvation for humanity—salvation through direct communication from individual spirits to individual mortals. The tests were direct and convincing, whether they perform the work of salvation remains to be seen.

Personal.

Mrs. Sarah Seal has again taken up her spiritual work in this city after a long absence.

Mrs. Stoddard, formerly of Oakland, has taken offices at 305 Larkin street, where she takes up the work of test medium and healer.

John Grattan of Stockton, was in town last Sunday and showed his genial countenance at some of the meetings. He is connected with the County Hospital of San Joaquin County.

Mrs. Josephine Cruikshank has returned from her visit to the East, where she was called by the illness of her father. She says "there is no place like San Francisco."

The Mormons.—Last Sunday evening some remarkable predictions were read from the Book of Mormon, at 909 Market St., all of which have been fulfilled. It would be well for those interested in psychic research to inquire into the prophecies of Joseph Smith, and see if he was not a remarkable medium. "There are more things in heaven and earth than are dreamed of in your philosophy, Horatio."

Theosophy.—Dr. Jerome A. Anderson spoke upon the subject of "Reincarnation and Heredity" last Sunday evening, in Academy of Science Hall. He made some good points in favor of his pet theory of salvation through repeated life. They hold meetings on Tuesday and Saturday evenings of each week at 819 Market street.

From Manila.—Charles St. Clair Cleveland, son of a San Francisco medium, and a member of the First California Volunteers, went to Manila with the first expedition. He gets the JOURNAL each week there, and is so well pleased with its contents that he sent us last week his congratulations and a donation to the propaganda fund which was proposed and started by Spirit Col. Hopkins.

Mme. Montague informs us that on account of nervous prostration ever since the State Convention she will be unable to attend the National Convention next week. She hopes to resume her meetings in Occidental Hall on October 19th.

The friends of Mrs. L. A. Jolly, in this city, will be glad to learn that she is convalescing (though it is slowly) from her late severe illness.

The Bramacharin.—J. Chatterji, the eminent scholar and Theosophist, spoke to a crowded house, at Odd Fellows' Hall, last Sunday night. His subject was, "The Science of the Soul," and he handled it with that fineness of intellectual touch possible only to a great student and traveller. As a synthesist and analyst he has few equals in the realm of Occult Science to-day. The writer conversed with him during his first visit to this city—some years ago—and also two years past, when he created such a sensation in the Woman's Congress in Golden Gate Hall, by opposing the plan of salvation presented by Helen Gardner, which she called *heredity*, as opposed to the plan of Theosophy which they call re-incarnation, or repeated life. He makes a long stay this time and many should avail themselves of the opportunity to hear him.

Universal Spiritual Association. 20 Eddy St.—The subject for discussion last Sunday was, "What are Proofs and Expressions of Common Sense?" The fog which has blown in from the ocean for the past few days has evidently penetrated the craniums of some of the shining lights of this meeting, for the conclusion arrived at was, "There can be no such thing as honesty under present conditions." Shades of Socrates! A reward of a hundred-dollar hen will be paid to anyone who will discover the connection between the subject and the conclusion. Next Sunday they will try to find out "What is honesty?" We hope they may succeed and not "hide their light under a bushel," but let us all know about it.

The Mission Lyceum held its regular Sunday meeting, Oct. 9th, 1898, with an attendance of 23 pupils and quite a number of visitors.

The following rostrum exercises were rendered: A short talk by Mrs. L. S. Drew; recitations, Marie Monroe, Laverna Close, Myrl Colby, Triphena Pritchard and Lizzie Willis. At this meeting the children were arranged into groups, leaders appointed, etc.; and next Sunday the Lyceum expects to be fully supplied with books, flags, etc. J. T. ROBERTS.

Mrs. Loe F. Prior was accorded a hearty welcome in San Diego. The First Spiritualist Society gave a reception on Oct. 1st, to her and Mrs. Freitag. It was well attended and was very enjoyable. Mrs. Prior is at the Willard Hotel, corner of Seventh and E streets.

Dr. York.—This noted orator spoke to a good audience at Scottish Hall, on Sunday evening, about Education, Politics and Religion. We would like to give a synopsis of his lecture but lack of space prevents.

Prof. and Mrs. Longley arrived in Boston, on Sept. 26, and received a warm welcome. Mrs. Longley opened the lecture season at Berkeley Hall, on Sunday, Oct. 2, with lectures morning and evening. After occupying the same platform on October 9, they started for Washington, D. C., on the New England Excursion, conducted by Mr. J. B. Hatch, Jr., to attend the National Convention.

Ladies' Aid Social next Friday evening will have a fine program. It will be held in Occidental Hall.

Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address, plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

California State Spiritualist Association.

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VICE PRES'T..... DR. H. C. JOHNSON, Edenvale.
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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p. m. on Wednesdays for business at 305 Larkin St.; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin St., San Francisco.

Mrs. S. Eberhardt, 937 Guerrero St., holds a meeting every Sunday evening in Excelsior Hall, on Mission-st., bet. 19th and 20th.

San Jose Notes.

The First Spiritual Union is quietly plodding along. Mrs. Cowell still holds the fort. We have a sensational meeting running in opposition. It is queer how people will follow every new thing, with or without reputation. The sensation is Fred Bell.

The Ladies' Aid Society of the First Spiritual Union held its annual meeting Sept. 29, and elected the following officers: President, Mrs. H. L. Bigelow; Vice-President, Mrs. C. Phillips; Secretary, Mrs. E. P. Anderson; Treasurer, Mrs. N. Porter. The President appointed Mrs. M. J. Holtum Custodian. The Society meets at Mrs. Porter's, 291 North Second St. It is to be hoped that the ladies of the First Spiritual Union will join the Ladies' Aid Society, as there will beyond doubt be a call for all the help they can render this winter.

There is some talk of a social soon, but politics kill all other enterprises.

AMIGO.

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Between 10 & 11th-Sts.

THE BORDERLAND.

Mariners of the "Maine."

In *Vessillo Spiritista* is an article copied from *La Roma*, an Italian secular paper, which gives the following reason for the very cursory examination of the wreck of the "Maine," made by the Spaniards, after the explosion in the Harbor of Havana:

Among the Spanish divers a rumor is prevalent that, at the bottom of the sea, among the wreckage of the vessel, the spectres of the dead Americans are still agitated, and that they endeavor to seize hold of those who plunge into the sea for the purpose, as they imagine, of disturbing their slumbers. The first divers who went down to the wreck made a precipitate return, pale and panic-stricken, declaring that they had encountered "ghosts;" and after that none would consent to resume the undertaking.

In conversation with the spirit of Captain Marryat, about two years ago, he stated that in numberless instances persons, and more particularly sailors, who had suffered shipwreck, would entertain the belief that they were still in the body, and would make no effort to quit the earth, or rather the sea, but would float on its surface or lie in its depths awaiting rescue. In the former case they would hail passing vessels, and would be greatly disappointed to find that they were unseen or unheard by those to whom they made signals.

"It is the mission of phantom vessels to sail in search of all such," is the assertion of Marryat, "and the ship often seen and frequently spoken of as 'The Flying Dutchman,' is merely one of these spiritual cruisers, engaged in picking up such bewildered mariners as cannot realize that they have crossed the border, and only do so when they are taken on board the vessel appointed to receive them, and have had their true position explained to them by their guides."

Hindu Devotees.

The holiest place in all Bombay is "the tank," says Miss Guinness, in *Regions Beyond*. She adds: It is to the natives a sanctuary, and around it little temples rise; to it pilgrims go; near it numbers of fakirs sit, covered with filth and ashes, in the hot sun.

Hoary Hinduism, 3,000 years old, produces such devotees as the one illustrated on this page, and to-day rules 200,000,000. This devotee and those of his class believe that this is the highest life one can lead. To their minds existence is an evil; emancipation from it in this life, and in countless future lives, is the one hope. Detach yourself from earth, go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself—to do this, suffer pain, sleep on spikes, starve yourself, or eat carrion and nameless abominations; hold your arms up till

they wither and the nails grow through the hand; do anything and everything to get rid of your supreme curse—conscious existence.

This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human explanations of life. Think for one moment of what it would mean to believe that every living thing on the face of the earth was the body of some soul—birds, beasts, insects, reptiles, men—all alike soulhouses; and that human souls were ceaselessly shifting through countless lives and must forever shift among these, according to their merits or demerits? Transmigration we call it, and dismiss the idea with a word. But what a dreadful idea, to



HINDOO DEVOTEE.

think that the souls you love best, and that death has called away, are pent up in some body—a jackal's, a cow's, a serpent's, perhaps—and will be bound there, feeling, suffering, enjoying if they can, until death smites them again, and once again they change their house and pass into some other form.

What more natural than to wish to shorten the period? Become a devotee, perhaps even a fakir. By so doing you detach yourself. You gradually escape reincarnation. You stand a faint and far-off chance of sooner finding rest—the oblivion of Nirvana.

Faces on the Windows.

The people of Pataskala, Licking Co., O., have lately seen some strange phenomena on the window panes of a house the basement of which is said to have been used by doctors as a dissecting room, when owned by a former inhabitant, says an exchange. The farm was bought by Mr. Besse. A man by the name of Stultz called at the Besse house on some business. After knocking at a door in the front part of the house, he stood a moment waiting for some one to answer the summons, when on glancing up at the window he was surprised to see a face very distinct and almost life size appear as though it had been traced by some artist on the glass.

There was something so peculiar about it, that he called the attention of Mr. Besse to the picture when he came to the door. Much to his surprise Mr. Besse did not seem at all surprised, and said that he and other members of his family had noticed it, but as the house had the reputation of being haunted, they had concluded to say nothing about it. While the two were talking, Mr. Stultz noticed that almost every pane of glass in the window contained a picture, nor did the mystery end here, for as he looked, other faces, some of old men, some of young men and women began slowly to outline themselves on the glass, and as they became more distinct others that were directly in front of them would recede or fade away, until they disappeared entirely and the new face stood out clear and distinct. Mr. Stultz spread the news of his strange experience, and soon hundreds of people were on the scene, every one being able to see the faces.

Another thing very queer was the fact that when two persons were looking at the same pane of glass each one would see different faces on the same spot. People from Newark and surrounding towns have visited the house and have seen the ever-changing faces and are at a loss to account for the strange photography.

Another thing connected with the strange appearance of faces in the window glass, is that some claim to recognize distinctly faces of people who had died in the neighborhood and were buried during the time that the doctors used the basement. If it were possible that by some cause the faces of people were photographed while being carried through the room by these window lights on the way to the basement, it will be something very much out of the ordinary. Some claim that many faces have the appearance of being prepared for burial.

A Clairvoyant of 1830.

"Ismaila" contributes to the *Revue de la France Moderne*, a well authenticated narrative of the visions seen by a medium named Zoe Laboure, who was informed by her guides of the approaching revolution of July, 1830, some weeks before it actually took place. Soon afterwards she was told that, 40 years later, the streets of Paris would be stained with blood, that the Archbishop and several of his clergy would be murdered, and that great disasters would fall upon France. These visions and predictions she confided to her father-confessor, Jean-Marie Aladel, who received them with

very great distrust, but noted them down nevertheless. She lived to witness the fulfillment in the year 1870, of all the prophecies which had been uttered through her lips and so did her confessor.

She also foretold the year of her own death, 1876, and at each of the religious festivals held in that year she was accustomed to say, "This is the last anniversary I shall witness." And so it proved. She was 70 years old at the time of her passing away. Being a good Catholic, her gift of mediumship does not seem to have been questioned by her Church. She was accustomed to say of herself, "I am only an instrument."—*Harbinger of Light.*

Spirit Isabella Queen of Spain.

Last winter a seance was held in this city in the rooms of Ira Moore Curtis, the celebrated medium, at which Mr. and Mrs. Good, the writer and a few others were present, including the lady medium through whom the following letter was written. The same lady had received a letter from this celebrated Queen (of the time of Columbus) on a previous occasion.

At these seances she appeared in her regal robes with a sparkling, golden crown visible to all present. The letter was written rapidly, without any mental effort or forethought on the part of the medium, and I know her to be perfectly reliable. EDWARD F. BULLARD.

Brooklyn, N. Y.

September 23, 1898.

ESTEEMED MADAM:—The love I bear to earth's children brings me to you this day. I have always been in touch with humanity in all its various forms. It has been and is now my desire to do that which will benefit the denizens of earth. I love to be the bearer of good news. If it were possible I would like to bestow such blessings on humanity as would make them doubly blessed.

As it is I can only labor as other spirits are doing, that the blessing may come in the future. I look upon my own country not in despair, but with the hope that the future will work out for its people greater good for the severe discipline through which it has passed.

Blood is a great purifier. Blood alone, it would seem, is the only thing that brings about that lasting good that is bound to endure. Would it were otherwise, that human life might not be sacrificed. But thus it is and ever has been. Would to God that some other means might be provided. But no! nothing but blood, for that comes home to everyone who has lost dear ones—those near and dear. And thus the heart feels, when persons cannot sense the great wrong being done our brothers and sisters.

The world moves, and mankind must learn, though it be only through war and carnage and the destruction of that which the mind prizes most. Nothing will make the true heart realize so much, and sense to the uttermost, as the loss of those near and dear to us—our own brothers, fathers and sons. Every mother understands what it is to be bereft of those who will never again sit at the table and fireside in material form.

Could they but understand, though lost to sight, while in the memory held dear, they are still near and with us often, what a comfort it would be (it seems to me) to those sorrowing for the absent ones whom they believe return not. Happy indeed should be those who know for a truth that their dead still live.

Think of the cripples and the maimed that remain with us as a constant reminder of what humanity must sacrifice in order that the world might progress in such a direction as brings closer that millennium hoped for, that so many have long since despaired of seeing, believing that it will never come to the children dwelling upon the earth, and only in that heaven not understood and hoped for, the good time is to be enjoyed.

But the decades and the centuries tell much as they hurry along into that eternity that is to be enriched in that time which is to be, though not enjoyed in the present.

Spain once in her glory looked with pity upon the nations of the earth and felt herself inferior to none. Now in her weakness and destitution she will learn that lesson which was difficult to comprehend—that a country divided against itself cannot stand.

The internal eruptions like the outbursts of Vesuvius must have vent in some manner, and

thus the people will have their way, even though it be such an one as few of them understand. Priests and priestcraft have held sway for so long a period that many who had once hoped that the time would come sooner or later that the shackles of superstition might be got rid of—and they become a free people, but there is no bondage like that of religious tyranny—it holds with an iron grasp until the last fetter is broken. And thus it seems as if new ideas had to come from out the ashes of the past, and humanity rise in its feebleness after being crushed as it were to earth and made to bite the very dust before it perceives the degradation and the humiliation to which it has been subjected before it will buckle on that armor of defense and battle for that liberty which is worth having after both body and mind have been subjected so long, that it would seem as if there was little left worth possessing in the earth life.

Spain—once glorious in her earthly power, is now but a weak vessel in her spiritual enlightenment. But she has now an opportunity to manifest to the nations of the earth, whether there be any of that older valor burning within the veins of that weaker chivalry that is left to her present sons who will now have the privilege to show to the world looking on, of what material her sons are now possessed. And what the greatest desires of their hearts should be, to rid themselves of that priestcraft which has destroyed and will destroy any people overburdened with the poisonous miasma that it alone develops where it has ever been, or is ever found—the ruin and degradation of any race or nation. God grant that my poor deluded country may be saved though there be but a remnant of her people who can boast of that chivalry, which is an ornament and protection to its inhabitants. ISABELLA.

Flower Readings.

Recently a letter came to my address, the ostensible purpose of which was to instruct me in the truth "which you talk so much about and know so little of." The writer labored under a slight misapprehension. I think no one is so well aware of the very small amount of knowledge I have gained as myself. I write, not because I think others are more ignorant in a general way, but because many may not have observed some things which have come within the scope of my experience. And perhaps the facts and experiences which from time to time I relate may prompt others to write their experiences for the common good.

With this I give a few examples of a phase of mediumship that may be familiar to many others, but has come under my observation only in my own home, through the mediumship of my "better half." One of the first controls to manifest when the medium was entranced is a spirit known to us as Niackawanna, one of the gentlest, sweetest and most lovable souls. The sentiments she expresses are always in harmony with this character, and her presence invariably produces a sense of peace and good will to all.

She has given legends of her people, some of which have found their way into the columns of local papers—flower legends and flower readings. It is concerning the latter I now write. She will select a flower for the subject to whom she addresses the reading, the characteristics of which, when described, are invariably found to belong to the individual also. She says that "In the heart of each soul born into the earth life you will find the counterpart of some flower." Recently a flower was given that was entirely unknown to any person present at the time including the medium. The flower was described and an Indian name given for it. Following are a few examples of these "readings" that are fresh. Just before our two little girls left for school, in September, the "controls" gave them and three or four young friends, a little seance.

For Miss A., a young lady: "Niackawanna brings to the sister a flower that is the emblem of her soul; a flower within whose depths thou wilt find the counterpart of thine own soul. Mark well the words that we give unto thee; mark well the life of the flower, and thou wilt know thine own character; thou wilt know how best to cherish and nurture thine own soul that it may grow unto perfection; that the life which is within thee may shed forth its fragrance upon the lives of others. Niackawanna goes with thee far up into the mountains and there she finds the flower that is a symbol of thy life growing upon the mountain side. Thou wilt

find a flower that grows in long, silky clusters standing, sometimes firm, but not erect, for ever the silken head droops toward the ground, but firm, being tossed by many winds, yet not breaking before the load. Thou liftest thy head into the sunlight; thou sheddest a delicate fragrance upon the breeze; thou goest into many homes, for there is a healing balm found within thy petals; it is carried to the sick and there thou receivest many blessings. We give unto thee, O sister, the flower that is known unto thee, as the Solomon's Seal; this is the flower that thou hast within thy soul. Look upon the delicate cluster, and thou wilt find that thy life must be clustered with others, that alone thou canst not bear the winds and waves that beat and roll upon thee; thou wouldst be crushed, but with others of thy kind clustered close together thou wilt receive strength; thou wilt go forth into the world carrying thy healing balm unto many. Thou wilt be praised for thy beauty and purity; thou wilt be loved for the light that thou canst shed around others. Guard well the gift that is given unto thee; watch thy life; study the flower that is the emblem of thy soul, and thou wilt receive great good."

To the youngest member of the company: "And unto the little brown-eyed maid we would speak; she whose life is one of quietness, of peace; she who is modest and retired. Unto her we would give the flower that we have said is the symbol of our own soul, only the hue is deeper. The flower that we find with the little maid is the dark blue violet that grows in the cool, mossy shade, shedding fragrance wherever it is seen. The winds blowing upon it waft this fragrance upon the air, yet it is so modest that few ever know the beauty that lies hidden within its depth. In the flower thou wilt find the beauty of thine own soul pictured. Take it with thee as the emblem of thy life. Gather the flowers and wear them upon thy breast and thou wilt find strength and health coming unto thee from them. Thou wilt find that the violet in thy hands will bring double joy unto the soul that is in pain and sickness; thou wilt find that the violet when given by thee will bring peace and quiet unto the troubled heart. Remember, little brown-eyed maid, the words that we have spoken unto thee to-night."

To Alice K.: "To the little maid, whose life is just opening into womanhood, who hath great ambitions within her soul, we would give the flower that she should cherish. And we would go not unto the mountain-side but down in the valley, and there we find the brown lily lifting its head and drooping again in the bell. This is the flower that we would give unto thee, little sister, the lily that sends its stems erect, but when the blossom comes to crown the plant with beauty it sees around it so much of sunshine, so much of light, so much of beauty and purity, it looks at its own brown cup and says, 'I am not worthy to look so much loveliness in the face,' and so the little head droops ever toward the earth. This is the flower that is thine own! The modesty and purity of thy soul causes thee to look not unto the brightness of those that are around thee with envy or with strife. . . . Note the little flower as it grows. There is a delicate fragrance that is wafted upon the breeze; the bees and the butterflies seek the sheltered cup for sweetness. The little insects fly and find a refuge in the drooping bell from the storms that sweep over the land; thus it is in thy life—thy flower is thine own soul. Guard carefully the soul that is within the flower and within thine own body."

To another, "who needs ever the restraining hand," she gave the honeysuckle, "strong, powerful; yet wafted by the breezes often to its sorrow."

Fraught with the purest sentiments, bright with hopefulness, full of love, these readings are spiritual and would probably have no charm for the grossly material. But they are never given to such persons.

Salem, Ore. WALTER P. WILLIAMS.

Advancement.

The advancement of mental enlightenment is impeded, to an extent, by the prejudices of the mass of unenlightened humanity, as was the intellectual growth of our world several thousand years ago. Taking the world of people as we go, we find but a very small percentage who are natural thinkers. Many think through the advantages of social intercourse with thinking men and women. Others borrow thoughts from books and still others are surface thinkers.

Spiritualism is conducive to thought. It breeds investigation and investigation is one road to thought. Many are afraid of investigation or afraid of the strain on the mental faculties through investigating the phenomena of Spiritualism. Insanity never results from a thorough investigation where one has a sound mental basis to stand on in the beginning. But where the structure, figuratively, is weak in the beginning, with but a flimsy foundation, it certainly could not be expected to stand the resistless tide of advancing thought. For once the flood-gates of the thinking faculties are opened to admit the universal wave of thought—the elements of growth crowd around one seeking to find the outlet, and if no channel is found the strain becomes too great for the mental to withstand.

STELLA B.

Reincarnation Conundrums.

We are told that all human beings are eternal—and originally alike, one having no advantage over another in the beginning of a race that never began; that the physical organism and cosmic environments are essential to all progress; that outside of mortal bodies the spirit can make no new departures, take up no new lines of thought, make no progress, except to continue what was begun in the flesh. When all that was initiated in any incarnation is completed there can be no further progress until the spirit is re-embodied and extends the scope of effort in some new directions on the physical plane. This enables the spirit in the incarnate life to make further advances along these lines begun in the flesh, but on no others! That this process of reincarnation has been going on through the eternal past, but that after a few more repetitions of the processes we will be beyond the need of any further help from reincarnations.

QUERY No. 1.—If there was no beginning to our individual consciousness, and we have been eternally reincarnating, why are we not all perfect?

QUERY No. 2.—If the process of reincarnation has always been going on with every incarnate soul, what reason is there to expect it will ever cease?

QUERY No. 3.—If we all began on equal terms, why are there millions of ages between the states of different persons now?

QUERY No. 4.—If we can enter no new fields of effort, discovery or experience outside the physical, are not the spiritual universe and its mental planes inferior to the mortal habitations?

QUERY No. 5.—Since countless millions of incarnations must have been experienced by every human being, why is it we have no memory of them? Can they have wrought so deeply in our lives and characters without leaving a trace that we can recall?

QUERY No. 6.—If the difference between the two states is so great that we forget all that we knew in the spiritual, as soon as we take up a carnal habitation, can we reasonably expect to carry the memory of our bodily experiences into the spiritual life? Would not the chasm that memory cannot bridge, from the spiritual to the physical, equally forbid the passage of experiences from the physical across the same line to the spiritual?

QUERY No. 7.—Would not the process of reincarnation for the sake of progress—the spirit, after a hundred years of experience and intellectual and dynamic development, in the crowning glory of noble manhood, becoming again dwarfed into the proportions of a microscopic germ, to slowly evolve into human proportions, be much like a full grown eagle mounting the air and soaring to the sun, and then descending into a tiny egg to be hatched over and repeat the process of its first stage of evolution?

These queries are offered for the consideration of those who think they see necessity and consistency in the doctrine of reincarnation. I would not dogmatize or set limits to truth or inquiry. I expect to learn many things that I now have no hint of, and to discover errors in my present system of philosophy that must be expurgated. But when theories are presented that have no other support than assumption and the dreams of Mystics, I deem it unwise to accept them unchallenged, and enervating to the intellect to compromise reason and the evidence of our senses to support an unprovable theory.

The dogma of reincarnation presents so many conflicting assumptions, and the whole

system is so opposed to all we think we know of ourselves and nature; is so incompatible with all we know of physical science and the relations of mind and matter here, that it requires a compromise of our reason to tolerate it in the logical order of thinking. LYMAN C. HOWE.

Spiritualizing Conditions.

The initiation by which one achieves the power to so relate himself to the universal energy as to largely overcome the limitations of fatigue and of time is a very positive and not at all a merely passive matter. Spiritual receptivity is not a negative attitude. It is not holding up, languidly, an empty cup, expecting that some time and in some way it will be filled without exertion on our part. Spiritual receptivity is not to be regarded as a matter of emptiness, but, rather, the condition of the very highest receptivity is that of the highest degree of spirituality. When electricity flies from the static to the dynamic, leaps across any gulf or through any obstacle, it is not because the object to which it leaps is inert, but rather because it is in a highly charged state which attracts the corresponding potency to itself. This illustration exactly portrays the condition of receiving from the atmosphere this current of infinite and irresistible energy, which enables one to achieve a vast amount of work in a very little time, and without exhaustion to himself.

To come into this condition is a work involving the entire three-fold force of body, mind and soul. For while the spiritual inhabits a physical body, the condition of the body must affect, proportionately, the receptivity of spiritual power. The body is the temple of the indwelling spirit, and it has laws which must be obeyed. The body is the result of its range of attraction. It is constantly changing, old atoms being thrown off and new ones attracted, and because of this, one can make his body what he will. It may be gross and heavy, or it may be made light and subtle. As its only use is as the vehicle of spirit, the more light and agile and subtle it can be made, the better it fulfills that purpose. The factors, in making it light and subtle are air, water, exercise, food and thought. Fresh, pure air is one of heaven's best gifts, and no one is less appreciated. Not merely is it enjoyed by going out of doors, but by keeping every room constantly supplied with pure, fresh, life-giving air.

The cold bath on rising in the morning is—in its effects, at least—almost as much a condition of spiritual as it is of physical vigor. It may be made far more efficacious by impressing upon the subtle body the thought of the spiritual cleansing and renewal that is typified by the physical cleanliness. To direct the thought thus upon the purification of the spirit is to invest the bath with an intense current of magnetic power. The day is past when it could be considered an absurdity to stamp the impress of thought upon an external act. Let one plead, as he plunges into the cold, sparkling, invigorating water: "Cleave thou me from secret faults." Let him assert to himself as he emerges: "I will arise in newness of life." The bath may be thus invested with fairly magic properties, and one is made anew and made alive, and every nerve responds to a higher range of vibration. It is not necessary to be an athlete in order to take sufficient exercise for the attainment of the finer state of life. The spirit in which one takes his walks in the open air is far more important than is their length, their frequency, or their duration.

The question of food is always important, and the eating or abstaining from meat is not a merely arbitrary distinction, but is based on laws as exact as those of mathematics. Every substance has its own rate of vibration. The vibration of animal life is on a far lower scale than that of human life. It is instinct with crude passions, fears, desires, all relating themselves to a lower plane of existence. When this food, then, is taken into the human body, it sets up its own range of correspondences, and it builds up—not the finer, the subtle and the ethereal body, but the coarser one.

Food should really be taken for the subtle rather than for the physical body; that is, it should be taken of such a quality that the subtle body can appropriate the finer aroma. Food that is pure, light, wholesome, fits the body to respond, like a fine-tuned instrument, to the higher vibrations of spiritual energy. Food that is heavy and coarse unfits it to respond to

this range, and thus clogs and imprisons the indwelling spirit. Once realizing this principle man can determine for himself the quality and quantity of the foods that best fit him to express his higher life. There can be no arbitrary rules. Needs and powers vary with the individual, and each must, by test and experiment, determine for himself.

The human organism is a chemical laboratory of the most complex variety, and the action and reaction of food depends upon a thousand things, inclusive of both physical and mental, which cannot be decided, in any authoritative way, by one for another. More potent, however, than any one of these, and more potent than all combined, if multiplied a thousand fold, is the factor of thought. "As a man thinketh so is he." It is literally true. Thought shall determine his form, his bearing, his presence, his atmosphere. Thought shall also determine his power of commanding his life, rather than to accept it at the mere drift and mercy of circumstances.

Soul's desire is means; now,

says Emerson. The soul's desire should control the soul's progress. For the soul is the divine spark that remains in its high relation with the divine, and may thus be trusted. Mere desire on a lower plane has often to be denied and uprooted before progress can be made; but the soul's desire is to be held supreme.

To be able to "command our life;" to recognize the forecast, and choose, and select, and combine events to the highest purpose, is a perfectly normal condition, and it is one which it is man's duty to achieve by this high and harmonious living.—LILIAN WHITING, in *Light*.
The Brunswick, Boston, Mass.

To those who "Don't Know."

When I consider the evidences of new forms of life springing from all visible forms of death in this world, it is easier for me to suppose that a man is mistaken in what he believes than to think that he believes in immortal death. To believe in immortal life is natural—but to believe in its antithesis is neither natural nor possible! Still, I will not quarrel with my agnostic brother about what he believes or does not believe, for I regard belief only as a hypothetical means, by induction, of arriving on the plane of knowledge. But I am hardly willing to dignify a supposition as belief—until it is fortified by at least a semblance of evidence.

I am now listening for a great horse laugh at my expense, by the smart logicians of Col. R. G. Ingersoll's school, at the absurdity of being asked to prove a negative! But I tell you, my friends, that in spite of syllogism, the time is coming and now is, that your negative will have to be proven or abandoned. When a negative assumes the positive dictum, it becomes a positive and must be supported by facts paramount to the facts already in evidence against it, or go to the wall.

My agnostic friend tells me that he sees his brother die like the beast, and has no evidence that he will ever live again. I could give him positive proof that only the outer part of his brother has died, and that the real life of his brother only changed its form of expression; the spirit being born into the undying life—but I will waive that at present and ask my friend to look a little closer at his "dead brother." He will see, or may see if he will, that the supposed dead body is already full of life; chemical life to be sure—but life all the same. There were living minute organisms at work in that body ere its final gasp for breath, to disintegrate and reduce it to its elemental life condition. No particle of the material of that decaying body is lost. It all remains in Nature's laboratory to help build other bodies as need requires—I will say for other spirits to use on the mortal plane of life. My friend will dispute this conclusion—but he cannot dispute the facts of elemental life which I have cited.

Now, to me, the very fact of this elemental life continuance through physical death proves the impossibility of death *per se*, and the immutability of life *per se*, even in matter—which to the spiritual scientist is ever the clothing of life invisible and immortal. J. MARION GALE.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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SAN FRANCISCO, CAL., OCTOBER 20, 1898.

The example set by B. Fay Mills, of refusing to teach any longer the Calvinism of the Westminster Catechism, has been followed by Rev. James Eells, son of the Rev. Doctor Eells of Cleveland, one of the leading Presbyterian divines of America.

The Hon. A. Gaston, president of the Cassadaga Camp, is a candidate for Congress for Crawford and Erie Counties, Pa. Liberalists of all classes will support him, so as to have a representative in Congress to defend them against the encroachments of priestcraft.

The Chicago Spiritualists gave a cordial greeting on Oct. 9, to Mrs. M. H. Wallis, (wife of the editor of the *Two Worlds*, of Manchester, England), at 40 Randolph street. She delivered another lecture there last Sunday, and then left for the East.

There is now in San Francisco considerable talk about fraudulent mediums, and a demand is being made for the State Board to withdraw its endorsement of those talked about. All that is necessary is to furnish the proof—the State Board may be relied upon to do its duty in the matter. But mere hints, gossip, and vague charges do not *prove* anything.

It is well known that the Rev. Henry Ward Beecher left the Association of Congregational Ministers on account of what he called "the inhumanities of their creed." In one of his addresses upon the subject, he is reported to have said:

The vast millions of the human race have gone where? If you tell me they have gone to hell, then I swear by the Lord Jesus Christ that you will make an infidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and in places where a vast population of those people are yet without that light, is to transform the Almighty into a monster more hideous than Satan himself, and I swear by all that is sacred that I will never worship Satan though he should appear dressed in royal robes and seated on the throne of Jehovah. Men may say, "You will not go to heaven." A heaven presided over by such a demon as that, who has been peopling this world with millions of human beings, and then sweeping them off into hell, not like dead flies, but without the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a heaven as I want to go to. The doctrine is too horrible. I cannot believe it, and I won't. I abhor and denounce it as the most hideous nightmare of theology.

Ruthless Persecution.

The following incident illustrates the result of the union of Church and State, and the consequent cruelties which follow that unholy union. The superstitions of priestcraft are enforced by the brute force of the State, without pity, without a feeling of humanity, and without the least sense or excuse, other than blind subordination of the rights of mankind to the tyranny of priestcraft. The English *Christian World* says:

Thirty families of the Russian sect, nicknamed the "Shelapouti," were summoned by the police to the village of Ekaterinovka. There the police officer read an official circular, ordering that the children, from the ages of two to eleven, should be taken from them and entrusted to orthodox villagers. The priests were present, and one of them enlarged on the "demoralization" effected by this sect, and added that it ought to be relentlessly persecuted and eradicated. The parents burst into heart-rending lamentations, and were joined by the sobbing children. Children were torn from the parents' arms.

The parents, finally, seemed to have lost their senses; they kissed the skirts of the priests' garments, embraced the police officers' knees! The whole scene was unspeakably painful. A widower of about 35 years of age, tall, solidly built, with an agreeable though somewhat gloomy face, kept for a long time his pretty, tiny daughter, of about five to seven years, in his arms, never letting her go. Then he tried to escape from the courtyard of the village office, but several policemen stopped him and violently tore the child from his embrace. No sooner was this done than he fell to the ground in a heap, unconscious. Not one single groan or sound did he utter. This sent a thrill through all present; everybody shuddered. Yet the zealous officer kicked him with his boot, exclaiming: "Acting! The beast!" But "the beast" did not recover his senses for a considerable time, and when he did, he stretched out his hands and began to feel around him as if searching for something, although it was daylight.

Spiritualism in History.

Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pausanias relates that 400 years after the battle of Marathon, the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at nights, on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Cheronaea had been murdered. He also relates that the shade of Cæsar entered the bedchamber of Brutus, and when accosted by the assassin, the spirit responded, "I am thy evil genius, Brutus; thou shalt see me at Philippi." Brutus boldly answered, "I'll meet thee there," and the spectre immediately vanished. Some time after, he engaged Antony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.

Take Care of the Body.

The *Medical Reporter* makes these wise remarks: "Think of your body, and do not abuse it. Eat nothing that will hurt it. Wear nothing that distorts or pains it. Do not overload it with food. Give yourself regular and abundant sleep. Keep your body warmly clad. Do not take cold; guard yourself against it. If you feel the first symptoms, give yourself heroic treatment. Get into a fine glow of heat by exercise. This is the only body you will have in this world. Study deeply and diligently the structure of it, the laws that govern it, the pains and penalty that will surely follow a violation of every law of life and health."

During the past century Spain has been engaged in war for 31 years. Turkey is the only nation which has exceeded this. It had 37 years of war during the century.

A hurricane in Syracuse, N. Y., on Aug 24, carried off a part of the roof of the Church of the Assumption (Catholic), and the statue of the Virgin Mary was blown off and carried into the cellar. Why the "Mother of God" should be thus abused by her son is difficult to reconcile with the teachings of the Church about her great influence and power in heaven.

Another wonderful fake "Professor," advertising as Prof. Maxwell Charles, in Massachusetts, took deposits of jewelry and valuables "to psychometrize," and then suddenly departed to other fields to swindle more dupes, under another assumed name. Fakes and frauds abound in every department of life, and we often ask: "Is there no way to rid society of this incubus?" "Is there no relief from such contemptible imposition?" The fakirs "must go," but honest mediums must be sustained and defended, at all hazards.

Healing Powers, etc.

For the benefit of those who do not understand the different methods of healing, such as magnetic, psychic, spiritual and divine, I will say that all come from the same source. Methods of applying differ, hence the erroneous belief, and different names applied to the grandest of all grand methods of healing. A healer is nothing more than an instrument to direct the healing power in the proper channel. A patient, to receive the full benefit, must know nothing about it, or a great deal. Those who think they know all about it, and know nothing, make it a waste of time and energy. To put it in plain English, persons who are bigoted, or think they have knowledge above others and to give away, will never feel the influence of divine healing.

To receive the full benefit of healing power, people must expel the idea that *they* are the only ones who know anything, and that all others are fools. By doing this they bring about a true psychic condition that can be compared to connecting the wires of a battery, thus allowing the electricity to run over the wires. Anyone can bring about this condition to receive the benefit of the healing power, no matter how hard-headed he may be. It has been amusing to me in some cases I have treated, but at the same time the persons had my sympathy for their ignorance, telling me that they knew *all* about healing, when *no healer on earth* knows all about it, but would be extremely glad to know more, at least many of them would.

Oh, how hard-headed and bigoted some people are! You could not drive true knowledge into their heads on account of the dense bigotry contained therein.

I have done so much missionary work in the past that I have had the best chances on earth to see these things. Christ said it was like casting pearls before swine, and I have found that casting the pearls of mediumship before some people is like casting pearls before swine.

I met one of the sect of "river brethren," and he asked what I thought of Christ's coming to earth again. I told him that the Christ-spirit was now on earth, but that Christ's coming to earth again in the flesh was an erroneous idea. He threw up his hands in what is supposed to be holy horror, saying, "You are certainly deluded." "No, my friend," said I, "you (or anyone else who thinks such things) are the deluded one, and if he should come, you would deny him and call him an impostor and treat him as bad, or worse, than he was treated at the time he was murdered by a set of bigots."

Here is something new that comes from the spirit side of life; friends you must organize the same as the religious orders, and have your places to worship according to your dictates; you must have your mediums as mouth-pieces to give messages from the spirit world, as through them you can learn how to live here so that you may know how to live in spirit life. Stop all dissensions, quarreling and bickerings; set to work with a fixed determination and purpose; then, and then only, can you hope to accomplish what you are striving for at present. This is as the spirit-world sees it, and we know that such will have to be done to bring about a perfect unity so that the work may not be absorbed or covered up by the churches. This is from Dr. Hauser, one of my guides.

Maitland, Mo.

DR. R. A. DAVIS.



The Editor is not responsible for the opinions of correspondents.

Letter from Mellita, Cal.

TO THE EDITOR: I read with pleasure the article from F. P. Wagner entitled "Visitors from the Spirit World." As I have been seeing a good deal lately I was wondering why in some spheres they are so uniform in size and age—almost counterparts. In looking at them we feel like striving to go up higher in our thoughts; and to see such harmony among them, makes one feel a desire to live so here with others. I wish we could have more of these descriptions, and not hear of fraud. Let us wait till we understand better before we judge. For I know some mediums are not to blame. I desire to be a helper, and let in the light.

Mellita, Cal. MRS. AGNES WHITE.

Fiction as an Educator.

TO THE EDITOR: The story lately appearing in the *Banner of Light*, entitled "The Lady of the Forest," deserves particular note as being to a large degree a fulfillment of the true mission of fiction, which is, par excellence, to place in a dramatic setting such a portraiture of life and of people as shall illustrate the highest ethics of life, and in the realities of actual motion and application demonstrate the beauty and practicability of the ideal.

Imagination may serve a noble purpose, as in the present instance, or it may minister to the most paltry falsities, and pander to the most depraved tastes and conventional evils.

It is not the external and rhetorical phrasing of a story: it is not the fidelity to life; with the skillful and artistic delineation of the most unique and subtle schemes of the human mind, replete with fascinating interest and metaphysical or psychological significance, or yet again, the sweet symphony of a love-tale adroitly moulded to fit human taste, that marks the mission of fiction. Ah no, fiction is an art, and all true art is for and of spiritual uplifting and exaltation.

It is the province of art to make of all beauty, of all emotion, of all sentiments, of all aspiration, of all the lights and shadows, and glows and undertones of that great complex life that is the outworking of Infinite Law and divine purpose, be it found in the song or the silence of Nature, the great Mother, or the throbbing heart of Man, her child, a vehicle, plastic, glorious and wonderful, for the interpretation of the spiritual and divine meanings and realities which underlie all manifestation, as the impalpable essence of things. The inner mystery of Life, whose alluring whisper ever abideth in the soul of Man since its descent into matter, and which shall lead him from height to height, and from beauty to beauty until scorning all that is mean and unspiritual and ignoble, it passes those shining gates of suggestion which lie beyond the tender thought, the dainty love, the lilies' breath, the music's throb and the sunset's golden bars, and interprets for itself the sweetest story ever told, by the light that never shone on land or sea.

Fiction, therefore, if it be art, and no meretricious counterfeit baited with new and cunning morsels to tempt the literary gourmand with novel sensations, must transcend the brilliant realism of depicted emotions aspirations and loves, that have no purpose beyond a background to the central plot. Must soar above the merely impressional shadowland of purple mysticism with its high lights of asceticism, and morbid gleams of religious frenzy, and learn with a simple naturalness that shall in no wise lessen the strength of its portrayal to use all these tones merely as means to an end with a harmonious unity, never obtrusive, yet whose grouping is indispensable to the completeness of the story; while above and beyond all—and this is true fiction—dwells a sweet and beautiful purpose, the unfoldment of some of the higher phases of life, which develop as the plot runs on, as minds and motives reveal their subtle workings under skillful strokes of the pen, occult, complex, or simple in nature, as the tale demands, to a climax where purpose stands out in a greater or less degree, triumphant as a revelation of life's work and inner meaning—be it a success or a failure, outwardly discerned.

The world rushes from one extreme to another; self-conscious of the profitless nature of the love-story, skillfully doc-

tored and glossed though it be with religion, history or biography, it has welcomed with a virtuous approval such acrobatic creations, masquerading under the pretense of religious motives, as "Quo Vadis," "The Christian" and the like. It is of incalculable harm to the atmosphere of the thought world, that such anomalies be projected into view, to add to the morbid and dyspeptic frenzies that now beset the race in this, the transition period from external to internal worship, when sweet and gentle, and above all things simple thoughts, might go out on the wings of fiction to soothe and mould and guide the feverish interest and unformed longings of the race, in their hour of travail.

At this time then, this little tale of "The Lady of the Forest," by Bertha J. French, of Willimantic, Conn., is of especial interest and value. Its tone is very literary; appropriate quotations from fine authors, and good original thoughts (all good writers give out thoughts that can be separated from the story, and stand alone in independent merit and completeness) gem the pages. The purpose of the story is high, and is made to introduce interesting spiritual laws and occult propositions, which forces, being utilized, bring success and happiness to the characters, and amid a charming description of natural scenery, the story draws to a close leaving us to cry, too short!

Such stories lead us to think, to investigate the new potentialities of thought-force, and so to progress, which is fulfillment of the law.

EVERETT H. HASTINGS.

Personal Opinions.

I like your last change very much—hope you may see prosperity and long life for your excellent JOURNAL.—WM. A. FOX, Los Angeles, Cal.

Accept my sincere congratulations on the much improved appearance of the JOURNAL of late. The same holds good as to the matter contained within its pages, and I trust the circulation has kept pace proportionately. The "Borderland" department is always interesting.—C. C. GOODWIN, Logan, Utah.

I have for many years received the JOURNAL through its many changes, and would now congratulate you on its excellent appearance and interesting and instructive contents. To my mind it has never presented better mental and spiritual food for the progressive mind than it now supplies.—CARRIE M. NAY, Peterboro, N. H.

The Washington State Spiritualists' Association will meet at Tacoma, Nov. 16, 17, and adopt Constitution and By-Laws and elect officers for the ensuing year. It is to be hoped that representatives of every Spiritualist Society in the State will be present.

Mrs. Mary C. Lyman is (since Oct. 2nd) lecturing under the auspices of the First Spiritual Society of Universal Brotherhood, holding its meetings in Music Hall, on Spring St., Los Angeles, Cal.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

Any person receiving a copy of the RELIGIO-PHILOSOPHICAL JOURNAL who is not a subscriber, will please consider it a sample copy, to introduce it, hoping to receive a remittance which will make it a regular weekly visitor. \$1.00 a year, with premium (see page 7); or, three months on trial for 25 cents.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. Price \$5.00. For sale at this office.

Moses Hull will begin a series of Bible Lessons by mail. They will consist of 30 lessons. Price for the course, \$5. Send him \$1 for the first five lessons. For particulars address 359 Normal Ave., Buffalo, N. Y.

The Reviewer.

Her Bungalow, an Atlantean Memory, by Nancy McKay Gordon. Published by the Hermetic Publishing Co., 4006 Grand Boulevard, Chicago, Ill. Price \$1.25. Postage 10 cts. extra. For sale at this office.

This is an original study along the line of idealistic literature. The author gives experiences which help to make life more useful and elevating. Its theme is rebirth. Its object, "Come up higher." It touches and treats of the life forces in words of song. The descriptions glow with the fire of oriental imagery.

The first part is written in parable, and depicts the journeying of the soul, through the Plain of Desire, across the River of Life, over which it builds its own bridge, thence to the top of the Mount of Transmutation, on which summit rests the Bungalow of Rest, of Peace, of Plenty—the home of the Soul. The journeying Soul is symbolized by youthful and gracious Womanhood.

The second part is in sequence. It recites the last days of an ancient city—pre-historic Atlantis, its government, its equality of sex, the duality of manifestation. In its pages centuries are wiped out and become unrolling panoramas, wherein the most precious and sacred conditions of life are skillfully portrayed by an eye that fully realizes what it sees, and a hand whose gift of artistic training has already won success for herself. The diction is pure and idealistic. The description of Atlantis, and its destruction, is vivid.

The Planets.—Ormsby's Simple System of the Planets and the Zodiac, for beginners. A study. Amusing and instructive Book of the Play, with Mechanical Chart. Price, with Chart, \$2. For sale at this office.

The inventor of this study, F. E. Ormsby of Chicago, Ill., worked most of the time for eighteen months, making mathematical calculations, experimenting with discs, squares and triangles, and made and used over 1,100,000 figures in order to simplify and bring this play and study within the reach of all.

It is looked upon by those who have studied deeply in astronomical science as a most marvelous production, destined to revolutionize the thought of the world, and lead the minds of the people to a contemplation and realization of the wonderful occult forces—magnetic and electrical—that permeate this universe of worlds, suns, systems, constellations, clusters, rings, galaxies, and nebulae—Infinite and Eternal.

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That challenged my attention—claimed my
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It seemed to hint at all the mystery
Of earth and heaven. I could plainly hear
In stubbornly repeated undertones
The words: "Thou art but as a grain of sand;
The fish that swim my waves have made thy
bones.

Aye, and thy brain; what wouldst thou
understand

But for the phosphorus of my finny tribes?
Men came from apes, and they from fish
were sprung.

This theory man's making well describes,
Although the thought thy pride hath often
stung.

"A mere amœba thou compared to me,
For I was here when God's eyes shot the light
Across the chaos, bidding worlds to be
What time He raised the bars twixt day and
night.

"The very gulls that imitate my waves
In their wing-moving are more sage than
thou;

They seek with certainty the shoreward caves;
They can o'ertop the reason of the brow
On which thy pride is builded. 'Mighty Man'—
So sayst thou of thyself. 'Thou'dst have the
the world

Of common nature bow unto thy plan.
But lo! a million like thee I have humbled
From off my breast or else have drawn them
still

And lifeless to my caverns down below.
Only a breaking bubble is thy will;
I count man nothing as the ages go.

"For have I not known all their races trail
From ancient Greece and Egypt till to-day?
Each age brings forth a newer race to wail
And raise a later god to whom to pray.

"The primal God—old-fashioned—out was cast—
His mood not musical—rough like the sea.
But still I tell you, man, that God will last;
He was the God of might at one with me."

So said the ocean, and I shrank away,
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Local News Summary.

Edited by M. S. NORTON.

Universal Spiritual Association.—“What is Honesty,” was the subject under consideration last Sunday, at 20 Eddy street. The conclusion arrived at was that “honor depends upon equable exchange.” Of course that settles the whole question. There seems to be something wrong with the inherent potencies of life. The unconscious consciousness of the unintelligent intelligence seems to be wandering. It might be well for some of the brilliant intellects of this meeting to put their hands out and feel around in order to ascertain if they are in bed or asleep.

E. A. Sitt was in Stockton last week, but returned in time to hold his regular Sunday evening meeting, at 335 McAllister street. The doctor is very much interested in politics just now.

Mrs. Robinson's Meeting.—The free meeting held at 997 Market street, on Sunday evening was well attended as usual. Dr. Davis spoke with force and eloquence, followed by Mrs. Drew and Mrs. Robinson.

The Mission Progressive Lyceum held its second session last Sunday with increased members, there being 28 bright and happy children with a full corps of officers and leaders in attendance. Every one entered into the spirit of the exercises with a hearty good will by contributing words of wisdom, recitations and songs. Mrs. Sarah Seal, Mrs. Maxwell-Colby, Mrs. Clark and Mrs. Drew, adding words of love and encouragement, asking the blessings of the angels on the new enterprise.

A meeting of the Lyceum Association will be held on Sunday, Oct. 23, to adopt Constitution and By-Laws. All who signed the roll are hereby notified to be present at 4 p. m., at Masonic Hall, on Mission street, between 19th and 20th streets. W. T. JONES, Pres.
J. T. ROBERTS, Sec.

The Sleeper Trust.—At the last monthly meeting of the Board of Directors of the Society of Progressive Spiritualists, Mr. John Koch resigned his position as “Agent of the Sleeper Real Estate,” being prevented by his business from continuing the duties. Mr. Victor Becker was unanimously elected Agent to fill the vacancy. JOHN KOCH, Sec.

Mrs. Sadie Eberhardt held a successful meeting last Sunday evening at Excelsior Hall. The attendance was large. I was surprised as also were many others present at some of the tests given as they were from spirits in and out of the body; also those that had no earth life. MRS. L. C. SCHRODER.

To Whom it May Concern.

An adjourned meeting of the Board of Directors of the California State Spiritualists' Association will be held at 1429 Market St., San Francisco, on Saturday, Nov. 5, at 8 p. m., to consider the charges publicly made concerning fraudulent practices by persons ordained or endorsed by this Association. All persons who can prove such charges of fraud are invited to appear before the Board, at the above time and place and present such proof. This they are in duty bound to do, or stop making such accusations. The proof to consist of testimony by responsible persons, giving names, dates, places and circumstances of alleged fraudulent practices. If such proof is considered by the Board sufficient to warrant it, the accused will be brought to speedy trial.

THOS. G. NEWMAN, Sec.

M. S. NORTON, Pres.

Ladies' Aid.—An entertainment and dance was given last Friday evening at Occidental Hall, 305 Larkin St., San Francisco. The president, Mrs. B. F. Small, called upon Mrs. Seal and Mr. Jones, the founders of the Society, for speeches. Mrs. Seal spoke at some length of the good work the Society had done and was doing. Mr. Jones told of its formation, its struggles, etc., hoping that in the future it would be able to do a greater amount of good, and concluding by tendering congratulations to the newly-elected president, Mrs. B. F. Small, who thanked both for their good wishes and welcomed the audience. Mr. Lillie then sang; Miss Towbridge gave two recitations; Miss Maher sang, “I love You,” and on being encored sang “We'd Better Bide a Wee,” in real good Scotch style; Mrs. R. S. Lillie gave an impromptu poem on “East and West,” in a sweetly inspired manner. Mrs. Sadie Cooke presided at the piano. Dancing was indulged in until quite late; all enjoying themselves immensely. During an interval in the dancing the usual monthly raffle for the sick-benefit fund took place. The old fashioned wooden clock, with weights, as used in the time of Columbus, was won by Mrs. W. W. Fuller.

The Lyceum and Ladies' Aid Society gave a social on Tuesday, Oct. 18, at Occidental Hall, for the benefit of Mrs. Churchill—an old and worthy worker.

Mme. Young will give a benefit-entertainment for the Ladies' Aid at Occidental Hall, on Friday, Oct. 21. Professional talent will be furnished by Mrs. Patterson.

The regular monthly social will be held on Friday, Oct. 28, by the Ladies' Aid, at Occidental Hall.

MRS. W. W. FULLER, Sec.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

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VOL. 35.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, OCTOBER 27, 1898.

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Between 10 & 11th-Sts.

No. 17.

THE BORDERLAND.

A Psychological Wonder.

William Larsen is the medical mystery of the age. A few weeks ago, while working on the Cunard Steamship Company's dock in New York, a falling block shattered his skull. From the injury received he has forgotten his own native Norwegian tongue, and when not speaking in better English than he ever used before, he talks softly in a mysterious language never before heard by man. And yet the injury to his skull was not of unusual severity.

A section of the large lobe of the brain, some three inches across, was laid bare and that part of the substance known as the center of speech from which run all the nerves that control the talking apparatus of the human being was penetrated by several of the bone splinters.

In removing these splinters, about two ounces of the brain itself at that point were destroyed.

When Larsen recovered consciousness, he could not speak. A few days later he began to articulate faintly at intervals. As his physical condition improved, it became possible for him to make known his wants in English. But the power to speak his native tongue was gone. It had perished with the lost brain substance.

And a still stranger phenomenon marked the case. In the intervals of his English conversation the man began to talk in a tongue that no one had ever heard before. His own Scandinavian relatives at his bedside could not understand it. By the intonation and manner of delivery they knew that it was some systemized language but no one of them recognized it, nor had they ever heard him speak in it. When they addressed him in the Scandinavian tongue, the patient stared at them, puzzled in expression, and made no answer.

Physicians divide the material substance of the brain into areas and give a name to each. There is the area or center of thought; the center of hearing; the center of sight; of self; of speech, and the sensory motor area. From the centers of sight, speech, hearing and the motor center radiate a set of nerves that run down and govern the muscles of the parts from which they are named.

Thus the marvelous functions of the body are carried on by a mechanical action that forms the subject-matter of psychological investigation. Seldom, though, is it possible to study this wonderful connection of volition and resultant action in a living, palpitating brain laid bare to the eye of the observer. This brain is being studied so. Scores of men of science have gone to the ward of St. Vincent's Hospital, where Larsen lies to observe the phenomena of his case.

The shattering of the bone of his skull had left Larsen's thought and other centers practically intact, but bereft him at first of the power of speech. Gradually, though, the tissue began, by the process of nature, to build up again. Then he began to utter words. As the brain tissue added to itself the man's words grew more frequent.

There was an exact proportion between the growth of the brain matter and the growth of the vocabulary.

Where the mysterious language that no one had ever heard him speak before came from is the marvel of the case. Dr. Curtin, who performed the operation and has charge of the patient, has no theory to explain it.

"I have never heard of such a thing," he said. "There are several remarkable features in this case that make it appear unprecedented.



Diagram of the Fractured Skull, showing the centre of speech which was thus injured.

Shows how he was Struck on the head by a block on the Steamship.

The Spirit was not injured and could speak in several Languages.

"A great area of the man's brain was laid bare by the accident, and the membrane was torn to shreds. Bone fragments penetrated deep into the brain itself. Had the skull been injured just a trifle higher up, the motor tract would have suffered and the man's right side would have been paralyzed. As it was, the speech center lost tissue during the operation and when Larsen recovered consciousness he could not speak any more than could a newborn child. But the cells of his brain repaired themselves with new tissue very rapidly, and power over the muscles of his tongue returned.

"He lost the knowledge of his native language, Norse, and began to talk in a curious form of words that no one understood. English, however, he has regained and is improving fast in his use of it.

"We shall not trephine his skull. The torn scalp has been returned to its place and a hard covering will gradually, in the course of months, form over the brain that will answer in place of the original bone.

"The patient is doing well and will undoubtedly recover."—San Francisco Examiner.

A Parrot Talks for a Spirit.

I cannot give full names in this case, as the parties are too sensitive. Mrs. A. and her husband recently became interested in Spiritualism. Mrs. A. has a parrot which the husband always suspected of knowing more than he should know. The parrot was purchased by this lady when he was six months old—seven years ago. Until recently he never spoke, and never heard anything but English, although Mr. and Mrs. A. are both Germans. The parrot recently began to occasionally speak words in German, and it puzzled them to know where he got it from.

Mrs. A. has a guide who was in life her schoolmate in Germany. One day the husband asked the guide: "Can you talk to the parrot?" The answer was, "Yes, the parrot will say what I tell him." This guide lived awhile in this country before his transition, and answers in either German or English, which accounts for the parrot speaking German. The guide says, "The parrot and dog are my friends, and the dog knows me." Many of the sentences spoken by the parrot, which would prove the spirit's identity, are of such a private nature that they must be omitted here.

TRUTH SEEKER.

San Francisco, Cal.

Spirit Replies to Question.

At the present time, thinking people are interested in the subject of "spirit return." The following questions often arise, not only in the minds of the skeptical, but others as well: "If the spirits of the departed return, why is it necessary to demonstrate the fact through a sensitive—why don't they manifest through their own loved ones of earth?" and, "Why don't they give positive proof of their existence?"

These and many other questions are constantly asked. We have all heard it remarked, "If Spiritualism is true, why don't my mother come back to me? Why don't I see my baby? Why can't my father talk to me? Why is it they come through strangers?"

It is but fair that some reason should be given from the spirit side to partially explain them. I do not wish anyone to take my words as authority. I only write my experience, which is my knowledge, and this knowledge is truth for me. I only hope a glimmer of light may reach someone who is yet in doubt and darkness.

In the first place, death is but a change from a physical to a spiritual condition. It does not alter the life of the person; it simply advances him above the material plane so that he can know himself as he really is. It is impossible for anyone to conceive of spirit until he has passed through the change called death. He

may imagine he knows all about it, but alas! in entering this life how disappointed! The law of attraction that ruled his physical, applies to his spiritual. He finds the spiritual body attracted to the earth, and he powerless to resist. Generally the spirit wanders all over the vicinity from which he has passed out, in his determined efforts to make earth people know that he is not dead. He fully realizes that his identity has not been destroyed, but how to reach his friends of earth, is where the spirit often fails, unless while in the body he has learned to overcome many of the environments.

After the physical body has been laid away to moulder and decay, the spirit is gradually weaned. Much depends on the development of the spirit while in the body, and the education and life of the person as to the time it takes, but sooner or later the spirit realizes that he must make an effort to understand his position. Probably many spirit friends have been with him ever since the change, and are still with him, but unable to reason with or persuade him, as he has been unable to realize that he is of spirit, so closely connected are the two conditions.

Little by little, the light begins to dawn, and he tries to understand where he is, and who is with him (of course his ability to understand, depends entirely on his mode of living while in the body) and just as he understands, just so tries to reach his earth friends, he finds himself able to go to his home, to his place of business, to his church, or to his friends but finds it very difficult to make himself seen, felt or heard by any who may be present. When a spirit realizes that he cannot manifest to his loved ones through the law governing his life, he at once recognizes his inability and seeks advice from those in spirit who are in a more advanced stage of existence. They tell him he must apply to those whose mission it is to communicate with those of earth. He does so, and again finds many obstacles in his way. He knows full well what he wishes to do and say, yet is powerless, while in the physical surroundings to make his thought-impressions correctly understood. Right here let me state that each spirit does his own work, stands on his own foundation, makes his own progress, and builds his own happiness, and home. He does this work partially before he enters the spiritual condition, and as he has developed, so he finds it easy or difficult to handle his spirit when devoid of the body. No one can understand how eager spirits are to reach earth friends, no matter what their religion may have been while on earth! The knowledge through their experience is, that they are not dead, and the very first opportunity they have of expressing themselves through a medium, is to the effect that they are not dead; that they live and are happy, and of future meeting and greeting.

A medium who has a developed control (and by this I mean a spirit who has overcome all the environments pertaining to earth and its surroundings) is in a condition and position to help teach, educate, and progress all spirits who may be attracted to their medium, no matter from what cause or station in the spirit world, so that they may be able to manifest to their earth friends in some intelligent manner. Spirits very seldom find these conditions in the homes they have left, and so seek the organisms of strangers who are controlled by spirit power with the hope that somehow their friends of earth will hear of them and investigate till they find the right organism that will give to them the perfect message.

As each one develops his own spirit and casts out all the vices possible from his own life, just to that measure will he attract those in spirit who are doing likewise, and in time manifestations of a high order will be accomplished.

When you teach your children to better their own condition, and show them by example how to do it, and your time comes to pass through this change, you will find it much easier to prove to them your existence in the spirit world. Let each look into his own life, separate the good from the evil, do the very best, under existing circumstances, and you need have no fear of what is called death, for all is life—eternal life.

—Given through the mediumship of

San Jose, Cal.

ELLA YORK.

Fundamental Principles.

In the course of continued action of the universe and the constant change of matter, new

facts are brought to light, new ideas are suggested, and new societies are formed, and in order to have these ideas understood, the facts promulgated and the people brought into unison, they must have some agreement in principles which all can understand and consider to be facts.

The universe is all in one, of course—there can be nothing outside the universe. It is composed of matter alone—matter, according to our physical conceptions, of two classes—physical and ethereal—and in these two classes of matter all kinds exist, and the constant change of matter produces all individual forms, and every action, thought, word and deed that can possibly be conceived.

Every individual form commences with the union of two or more parts into a perfect oneness by attraction. Then this compound, with other properties and other attractions, brings to it other matter that unites with it and produces a change, forming a new compound, with new properties and new attractions. This continues to maturity and is what we call growth. In some of these changes and compounds there is the property we call life. This property continues as long as the change tends toward progression. When it does not, life no longer exists, progression ceases, the body commences to retrograde by its changes and by degrees goes down to decomposition.

Man, like everything else, comes up in the same way. He has those organisms—the physical, the nervous, and the mental—each has its sense. The first has five senses, the next has memory, the third has the intuition or sense of knowledge. We know that the eye sees, and that it has a sense to do it with. We know the mind knows. Must it not have a sense with which to know? Can we, with a particle of consistency, say it has not? We know that memory belongs to the nervous system, of which the brain is the centre of all except those that control the physical action, which have centers of their own.

The first organism grows up to maturity, then gradually down to death, but the mind appears to progress more after the others begin to wane than before, so that the increase of the mind in progression keeps life in the whole man for some time, and when the mind can no longer stay with the body, it is in the highest state of progression it was ever in, and taking everything else as an example, will continue to exist for some time. If it is made up of matter that forms the great, wise, noble and just, it will attract that kind of matter in the ethereal world and progress continually and be immortal as long as there is any more progress to be made.

When the mind-sense, that of knowledge, is fully developed, the mind knows what the person thinks. He sees, and by it all the wonders of psychometry are done.

There is a great variety of planes of ethereal matter extending through the entire universe. They are different in matter and force. These planes may be charged with something at one place and the whole plane is instantly charged. We see these planes and their charges in the effect they produce on both physical and ethereal matter—on the first by the physical senses, on the second by the intuitive sense, by which we know it. We notice it in the telegraph wire, the telephone wire, the plane that extends from the sun to all parts, and is charged with the light of the sun, and attraction for heat, coloring matter and the like. Edison's talking-machine, all photographing, all seeing of things at a distance, the artist getting strange pictures, photographing pictures of friends, letters written to strangers and getting back the writer's own history, all psychometry, clairvoyant action, mind-reading and the thousand-and-one other things, Denton's photographing the appearance of one thing on another, which he shows very plainly in his "Soul of Things," (what he calls photography, I consider the charging of their planes). With these planes understood and the sense of knowledge well developed, we have already been able to know of the inhabitants of other planets and in the near future will be able to converse with them.

With all these facts and many others before our eyes we can and do recommend these principles:

1.—Spiritualism is the science or knowledge of the origin and action of man and other animals, both in the physical and mental state.

2.—Man, like everything, is commenced by the union of two or more parts of matter and by continual change and attraction, grows up to maturity.

3.—After birth the five senses begin to act, and soon we see the nervous organism with its brain and memory acting as center and sense. Soon we see the effects of thought, reason, constitution, judgment, comparison and the like, and these all combining in one form the mind with the sense of knowledge for its guide and control and the sense of arrangement, all acting together form the mind.

4.—The peculiar properties of the physical organism except growth, such as form, color, sex, aptness, desires of certain actions, we call heredity, and all such are caused by suggestion through the mother, in the growth of the fetus. These come into the world with the child at birth and afterwards are influenced by suggestion from environment, and some grow up through the other organisms. The property of the nervous organism, except the nervous action in the system, is the memory, which is made up of the innumerable planes interspersed through the entire brain and each plane is charged with some particular incident and when that plane has been brought in contact with the mind, the intuitive sense of the mind knows what it is and the memory remembers. The mind grows by its associations with the other organisms, the help of memory, the knowledge of its environments and suggestions of its surroundings. It continues to grow as long as the other organisms live and at their death it is in its most progressive state compared with all previous time. We know that everything that grows up from a beginning to maturity has a time to retrograde down to death, and after death to decomposition or progress on to immortality.

5.—The mind, when it assumes the individual state, is just what it was when it left the body, and may be in as near proximity as ever.

6.—The mind being just what it was, will have the same attractions and the same desires; and if its attractions were bad, its attractions will draw it to where this action is going on, and as it can attract nothing but bad, the physical which could appropriate the bad, is gone, it cannot progress so it must retrograde to death and decomposition. But if the mind, when with the body, had associated with the noble, just and true, and progressed in wisdom, knowledge and goodness, and thus prepared itself to assume a more advanced position among the progressive, it will be attracted to that class and will attract from those associations matter that will make and keep up the progression. By thus progressing, it will draw near the second sphere and draw matter from that sphere which unites with its own and starts a new mind in the next sphere, and is continually progressing and constantly changing until the height of wisdom, knowledge and happiness is attained.

7.—People meet together, place themselves in genial position, all think of the same things, have the same desires, are on the same plane, and the same minds or spirits that have assumed individuality and are among them and on the same plane with them, will charge the plane with their will and wish; and if there are any sensitive ones present, the spirits take control of them as the hypnotiser does his subject, and they will act according to the will and wish of the spirit that controls. Thus we can get communications from minds that have left the body.

8.—All communications, psychometry, clairvoyance, healing and the thousand other things claimed to be done by spirits, are done by a plane extending from one sphere to another and charged in one sphere, and the developed mind and sense in another sphere knows what it is and acts upon it.

9.—As matter is continually changing and the consequence varied by accidental influence, there can be no immutable law of nature, only a consequence of force according to conditions, and conditions are changed by the merest accident.

10.—It is the duty of all to be honest, just and true; kind to men and animals; avoid immorality; be temperate in all things; not to gratify the desires in anything that would injure the physical or demoralize the mental; place good suggestions before the people by our own good actions, words and deeds.

DR. E. B. SOUTHWICK.

Religious Reform in Porto Rico.

Recently Archbishop Ireland made the statement to quiet the fears of those who thought

that the separation of Church and State in Porto Rico would be injurious to the former, that the church needed no governmental protection there any more than here. This is sensible. Early in the present century when the proposition was made in Connecticut to disestablish the Congregational church, even men like Lyman Beecher opposed it on the ground that the withdrawal of compulsory support of that denomination would weaken it and open the flood gates of immorality. But the other sects had become so strong in the State that the Congregational church had to take its place with the other denominations. Instead of injuring that church this change was a benefit to it.

Churches always suffer morally and spiritually from State support. The policy of this government is to have no established church, but to afford protection to all churches and to all individuals in the exercise of equal religious rights. Whatever vestiges remain in this country of the union between Church and State, which was once universal throughout Christendom, are preserved in the State governments, not in the federal government except in the office of chaplain, in religious proclamations, etc., which, however, have nothing of a sectarian or denominational character.

Porto Rico being annexed to the United States, the Church there will have to depend for support upon the voluntary contribution of its believers, the same as the churches do here. People should not be taxed by the government to support any religion, and they should be free from governmental direction and interference in religious matters.

The churches and the altars in Porto Rico will not be disturbed. The clergy will continue to conduct religious service in their own way. The concordat by which Spain and the Vatican jointly conduct the Church administration of Porto Rico and Cuba must terminate.

Other denominations will be at liberty to build their churches and chapels and to conduct religious service according to their faith and forms. Denominations will vie with one another in mission work and the island is likely to be a field of religious activity such as it has not hitherto known.

B. F. UNDERWOOD.

Lilian Whiting's Latest Book.

There is never any "uncertain sound" in any of Lilian Whiting's writings, as to the higher truths of Spiritualism, and the third volume in her series, well entitled "The World Beautiful," recently issued from the press of Roberts Brothers, Boston, and which can be ordered from the office of the RELIGIO-PHILOSOPHICAL JOURNAL, is emphatic in its clear statement of spiritual truths. All the volumes of this beautiful blue and gold series are full of instructive, inspiring and elevating spiritual thought set clearly forth in this popular writer's always charming style. Her's is a clear, sincere, loving voice, speaking direct to the puzzled souls of men and women struggling in the midst of the pain, sorrow and noisy uproar of the wholly material world of the senses, bidding them realize the spiritual purpose of their being and live according to the light within themselves in order to find more quickly the happiness to which they are destined.

To give the readers of the JOURNAL a taste of the feast to which this third volume of "The World Beautiful" invites, I send herewith the following extracts:

"The real, the positive, and significant realm is that of the Unseen; while the plane of the Seen is the rudimentary, the formative, the experimental. The relation between the latter and the former is perhaps not unlike the relation between childhood and manhood,—simply the result of evolutionary progress. To speak pityingly, then, of one who by means of the change we name death has passed on into the Unseen, is much as if a child should commiserate a man because, indeed, he had arrived at maturity."

"Even to the child to whom the one realization of the mother's love amply sufficeth, but who, as he grows older, enters into a more intelligent comprehension of the nature of that love, so may not humanity, after the gathered experience of centuries enter on a larger comprehension of the spiritual laws? * * Is it not, then, conceivable that, on this eve of the twentieth century, humanity, as the heir of all the ages, has achieved the degree of spiritual qual-

ity which makes possible for it to receive a larger knowledge and to grasp a wider explanation of the divine law governing the relation between the Seen and the Unseen? Science and psychic study seem to support this hypothesis."

"Life is never lived normally until it is lived ideally. It is our common daily life that must become divine. It is not made divine through some mysterious transformation at death."

"One does not love the sins of his enemy but the real man behind the sin, with his latent possibilities of all goodness—it is he whom one may love."

"The man without moral ideals and power practically to realize them in his daily life, is not fitted to enter on any intelligent study of psychic science."

"If one constantly works and thinks with the positive affirmation of nobleness and greatness of spirit, he is thereby building up his spiritual life, which is here as well as hereafter; which is a present happiness rather than a mere future reward."

"It seems a confusion of terms to speak of this world as the physical or material, and that just beyond as the spiritual, because each of the successive realms is a spiritual realm, the difference being only of degree. The present is a spiritual world, and we are primarily spiritual beings, expressing immortal energies through the medium of physical things. Leaving the physical body, we go to a spiritual world of higher degree, and as the quality of life refines and exalts, successive realms open to the infinite progress."

"All progress scientific and moral finds its unity in the recognition that two orders of life are in direct relation, and producing corresponding effects,—one in the Seen, one in the Unseen; and that these two realms are interpenetrated, even in that close way in which the psychic and the physical bodies are united and interpenetrated while a man remains in the physical world. It is more than two great realms in correspondence to each other like the two hemispheres on earth; it is two realms interpenetrated."

"The qualities that fit the spiritual being to enter on the next stage of life are those of energy, patience, persistence, of intellectual grasp, of moral balance, or spiritual aspiration. They are the culture of sweetness of spirit, of sympathy, of untiring helpfulness and unselfish interest. The culture of these qualities is that which promotes the life of the spirit. It is therefore the life that may be lived here and now."

"The one supreme purpose of the soul's sojourn in this world is to develop its spiritual powers in this complex plane of manifestation. Whatever circumstances and conditions conduce to this end are fortunate circumstances and conditions, no matter how difficult or uncomfortable they are. Whatever circumstances hinder this development are unfortunate ones, no matter how alluring to the senses."

"Sweetness and light are to be had on the same terms as bitterness and darkness. It is only a question of spiritual selection. It is only a question of recognizing the oneness of life, which, though divided, is not changed by the event of death."

SARA A. UNDERWOOD.

Quincy, Ill.

C. W. Post of Battle Creek, Mich., has devised an ingenious scheme for expediting the transmission of small sums through the mail, says *New Unity*. It consists of issuing post cheques in the shape of fractional currency in 5, 10, 25 and 50 cent notes and 1, 2 and 5 dollar notes. While the blanks on the face are left unfilled these cheques serve as fractional currency more convenient than silver. The holder, at any time, by affixing a postage stamp and filling out the blanks on the face, converts it into a bill of exchange, good only for the payee at the other end of the line where, by signatures and identification, it will be redeemed at the post office and destroyed. These cheques would do away with the present post office order and we cannot see but that it offers a convenient medium of exchange and fills a "long felt want." It is said that the treasury and post office departments look favorably upon the scheme and we hope that the coming congress will inaugurate the interesting experiment.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

SECOND-HAND BOOKS.

[One copy only of each of these Books is for sale at this office. An early application is therefore necessary. If wanted by mail, add 20 per cent for postage.]

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Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., OCTOBER 27, 1898.

Victor Hugo said that he pitied the man who could say that he had not changed his political opinion for forty years. He also said that to praise him, was like praising water for being stagnant and the tree for being dead. Men of energy, of thought, and of progress, are ever ready to change, as they gain knowledge and experience. The curse of the world has ever been the non-progressive bigots in both Church and State, the fossils who are moss-grown and covered with the dust of ages—who always stand in the way of the progress and development of the highest faculties in man, and the elevation of the race.

If Spiritualists would but be just to their mediums, there would be far less chicanery and fraud to be found among them, says the *Banner of Light*. As it is to-day, many people purchase from twenty five cents to one dollar's worth of spiritual merchandise from the mediums, and then demand five dollars' worth of goods. They thus put a premium upon fraud for which they are themselves largely to blame.

At the Catholic Holy Cross Fair, held in this city last week, it is announced in the daily papers that "Señora E. Hartrick, assisted by Mademoiselle L. Regani, consented to be present each evening to tell fortunes by means of palmistry." A correspondent writes to the JOURNAL thus: "When I was a Catholic, consulting a fortune-teller was sufficient cause to merit eternal damnation. Times have changed. Now it is a medium for raising money." Yes, times have changed. With that church "the end always sanctifies the means"! Anything is right, if it brings money to the church coffers.

J. Franklin Brown, the well-known hypnotist of San Francisco, whose delight was in making the lower animals subservient to his will, died on Oct. 18 from blood poisoning, caused by the fang of a young lion he was trying to hypnotize. One of Mr. Brown's most successful feats was when he placed a monstrous rattlesnake in a cataleptic state some years ago and used it as a walking stick, afterward bringing it out of the "spell" apparently none the worse for its unusual service. Mr. Brown was a deep student of occult science and a member of the Hypnotic Society of London, Eng., going there to attend its annual meetings.

The National Convention was held last week, but up to the time of closing the forms of this JOURNAL we have heard nothing from it. A report of it may be expected next week.

Strange Case of Hypnotism.

An occasional correspondent of the *Daily Mail*, in Paris, reports a curious case of somnambulism which has just occurred at Alfortville. It says:

Last Sunday night M. Antoine Clichy, a gentleman living on his means and possessed of considerable property, found that a package containing £2,400 worth of bonds had been stolen from his bedroom. He informed the police, who, to their own and M. Clichy's great astonishment, were unable to find any trace of the entrance of the thief or thieves.

On Wednesday M. Clichy was obliged to take his wife, who has for some time been suffering from nervous prostration, to the Salpetriere Hospital, and the doctor there, in view of the state of abnormal agitation and excitement in which Mme. Clichy was, asked her husband whether anything had occurred during the last few days to account for her condition. M. Clichy told the doctor of his loss, adding that his wife had taken the matter even more to heart than he himself had done.

The doctor, a firm believer in hypnotism, immediately hypnotized Madame Clichy, and drew from her the extraordinary confession that she herself had stolen the bonds, which she had buried under a cherry tree in their own garden. This had been done early Sunday morning, while her husband was at the hairdresser's.

M. Clichy immediately went home, found traces of recent disturbance of the soil, and a few inches from the surface discovered his bonds intact. He went to the hospital, found his wife in bed there, totally unconscious of the revelations she had made, and informed her that the bonds had been recovered in their entirety. Madame Clichy was delighted at the news. She is now much better, and is absolutely unaware of the identity of the thief.

Mrs. S. G. Horn, a medium who has been visiting the art galleries of Europe, writes thus in the *Banner of Light*, concerning the painters as psychics:

The mediumistic, or psychical faculty, is more largely developed in painters, actors and musicians than in any other class of men. This is no doubt owing to the fact that the ideal world that they live in is the soul-world, the real world of the hereafter.

The sensation that an art-student experiences on beholding the works of the old masters, is a feeling as if the soul of the master was incorporated in his work. In modern French paintings one is attracted by the skill displayed, the wonderful technic, the photographic faithfulness of the scene represented, but, alas! lacking the inner life. While on looking at a picture painted, for instance, by Titian, it seems as if it had absorbed so much of the magnetism and soul of the old master, that he who has been dust and ashes for 400 years, is walking beside you in his garb of state, with his golden chain of honor across his wide chest, and with dignified kindness is pointing out the work of his own hand; and Raphael, also, with his spiritual countenance and pensive eyes, looks at you from the canvas of some wonderful Madonna he painted away back in the pristine days of art, and you feel, under their spell, that Art is the only thing to know or sense in this world or the next.

The Rev. G. Hostetter, pastor of the Reformed Baptist Church, of Canton, O., was brought before United States Commissioner Folger, Sept. 27, charged with counterfeiting. He waived examination and was taken to the Cuyahoga county jail in default of bail. Counterfeit silver dollars and molds were found in Hostetter's possession. Frauds are found everywhere in every organization in these degenerate days.

Every symbol and emblem of the church, —the cross, the mitre, the crosier, the fish, the lamb, the dove, were in use by Pagans long centuries before the Christian era. Originally the cross was an emblem of the male life principle in nature; then it was used as a sign of victory, and was placed on banners, borne at the head of armies, and worn upon the breast as a charm, as now by Christians.—*Exch.*

Maine State Convention.

This opened at Augusta, on Oct. 5, with a good attendance. The following officers were elected: President, A. J. Weaver; Vice-Presidents, A. H. Blackington, Mrs. Sara J. Clifford; Secretary, Mrs. Viola A. B. Rand, Hartland; Treasurer, L. T. Waterman, Dexter.

Among the resolutions were the following, which we fully endorse:

Resolved, That we view with great pleasure the accession to our ranks within the past year of some of the greatest minds—men and women—of this age.

Resolved, That we hereby endorse the noble stand taken by the Presidents of the National and State organizations in their public and private work to denounce all manner of deception and dishonesty among mediums, and also among all persons who bear the honored title of Spiritualists. We, the common believers, must be true to the noble precepts of our grand philosophy. By so doing, we shall be a strong bulwark to protect speakers from unworthy influences.

Resolved, That we favor taking personal action in giving money and effort to the establishment of home seances in the respective localities where we reside.

The Southern California Spiritualist Camp Meeting will be held at San Diego, Cal., commencing Jan. 29, 1899, and closing Feb. 19. Dr. J. M. Peebles is President, Mrs. C. Fierman, Vice President, and Geo. E. Rogers, Corresponding Secretary, all at San Diego. It will be located at Mission Valley, overlooking the Pacific Ocean, at an elevation of 500 feet above the sea. There is now plenty of time to make all arrangements for a successful camp meeting. The climate of Southern California affords a nice opportunity for holding a camp-meeting in midwinter; and there is no reason why it cannot be made a very successful and pleasant affair. It is expected to secure the services of Mr. and Mrs. Lillie, Mme. Montague and others here, as well as speakers and test mediums from the East. Announcements will be made in the JOURNAL when arrangements are completed.

Methodists, says a prominent writer, ignoring the Spiritualistic faith of their founder, John Wesley, denounce his cherished belief, and the phenomena that attended him during his life, as the work of charlatans and impostors.

No Man Liveth to Himself.

Personal influence is not limited in its scope, neither in the life that we live now nor in the life that is to be lived hereafter. The world of to-day feels the impress of lives that were lived years ago. The whole world is a stage, and the inhabitants thereof are actors.

The thoughts to which we give birth, the words we speak and the acts we perform make their impress, whether we intend it or not, not only upon other human lives, but upon the structure of society and organized government that will live after us. Neither the good that we do nor the bad that we perform dies with our transition. The ripple made by the pebble cast into the ocean never ceases until it touches the farther shore on the other side of the great sea. The world will be better or worse for our having lived in it just in proportion as we have lived good or bad lives.

That we stand to-day upon a higher elevation in the civilization of our race, and in all the arts and sciences is simply because we stand upon the shoulders of those who went before us, and who wrought in the fields of progress, not only for the accomplishment of that which would bring benefits to themselves, but for the advantage of the unborn millions who were to come after them.—*Exch.*

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Meteoric Shower Foreseen.

Last July Mrs. Sarah Howard, of Sheffield, Mass., dictated a prophecy to her husband, which he sent to this office. It stated that "There will be a shower of meteors this year. The meteoric shower will occur between the 20th of August and the last of September next." The following from the New York Sun of Sept. 3, seems to be the fulfillment of the prophecy:

The inhabitants of the rural district of Millie River, Jamaica, were startled on August 30, by a shower of meteorites. In the oppressive heat and stillness of the early afternoon there was a loud report, followed almost immediately by a shower of sparks, smoke and a volley of descending stones. Birds and beasts showed the greatest alarm, and the people feared their houses were falling.

As soon as the phenomenon had ceased, the ground was found to be covered with innumerable small stones, very much resembling shot. The leaves and trunks of the trees in the vicinity were jagged and torn by the missiles, and a regia tree was bored for the whole of its length by one of the stones nearly a couple of inches in diameter. The stones are easily crushed and seem to belong to the class known as asiderites. Of their meteoric origin there can be no doubt, as their composition is totally different from the superficial strata of the neighborhood.

The hypothesis is that a meteorite burst and that the stones which are strewn on the ground are the broken fragments of it.

Prodigious Wastage.

The people of this republic spend, annually, \$515,000,000 for tobacco and \$1,080,000,000 for intoxicants. For public education they expend \$165,000,000. Thus this republic expends nearly ten times as much money for pernicious luxuries as is appropriated for public education. Evidently there is a great need of reformers to stop this prodigious wastage.—*Wauseon (O.) Republican.*

This nation is supposed to be the most progressive country on the earth yet such enormous misappropriation of money indicates that there is indeed a great need of reform.

The creed of Buddha, formulated nearly 700 years before the birth of Christ, forbids the use of intoxicants and the code of ethics of Egypt, antedating the birth of Abraham, excludes from heaven all inebriates. Those old time people are termed "pagans" yet what appellation is proper for nations which spend thousands of millions for pernicious luxuries and for every dollar for educational purposes expends \$68 for military purposes as some European nations do.

If the countrymen of Buddha are "pagans" what are the nations that waste thousands of millions on mischievous luxuries and implements to slaughter their fellow creatures.

QUAKER.

Dr. C. W. Hidden is attending a temperance revival at Newburyport, Mass., speaking and singing every evening, followed by other prominent workers.

Miss M. R. Sherwood, a medium from the East, passed through San Francisco on her way to Los Angeles from Seattle, Wash. She has been paralyzed, but is now regaining strength and health. She intends to remain for a time in Los Angeles and will locate at the "St. Lawrence," 626½ South Main street.

The JOURNAL is getting better and better; so much so, that of late a sneak thief has relieved me of some papers which I had not yet finished reading. The number containing "The Medium of Russia," Baron von Langsdorf, was highly interesting. I had to read that article twice. I have found that your JOURNAL brings the best things first, because I have seen the same articles in other papers after I had read them in your beacon of Light.

HANS METKE.

Don't fail to see the Books on advanced thought, for sale at 1429 Market St.



The Editor is not responsible for the opinions of correspondents.

The Cause in Seattle, Wash.

Anacortes, Wash., Oct. 10, 1898.

TO THE EDITOR:

You see by the heading of this, that I have started out again upon the "wing." The last few months my health has been such that I was obliged to lay my entire work down and rest. But I am improving rapidly since I came to this little place which has the name of being the most healthy place on the coast, and I hope very soon to be able to take up my work as usual.

I left Seattle the last of September, and I wish to mention the good work Mrs. Loe F. Prior did while in Seattle, and also the work done there in general. Mrs. Prior was in Seattle some four or five weeks, and during that time obtained four teachers of Spiritualism and the Occult Sciences.

Mrs. Prior is one among the foremost in the work of Spiritualism, spreading the gospel of truth, and expounding the philosophy and teachings of the true religion of Spiritualism to the satisfaction of her hearers, and she draws crowded houses. If Mrs. Prior could have remained in Seattle a little longer no hall in the city would have been large enough to accommodate the audiences as they grew larger with every meeting, and many were turned away from Forsters' Hall for lack of room, as her two last meetings proved "no standing room" even in the hall. The N. S. A. may well be proud of Mrs. Prior as its missionary, and as an ardent, earnest worker in its behalf, and the cause in general.

There are now in Seattle three societies in good working order, and two others suspended for a time. All represented by earnest advocates of the cause.

Mrs. Ada Foye draws crowded houses, is giving satisfaction in her work, and is universally liked. She is a grand speaker, a good test medium and one of heaven's instruments to spread the light of truth.

Mrs. Esther Thomas, pastor of the Church of the Soul, is another good and earnest worker in the vineyard of Spiritualism. Mrs. Thomas is a powerful speaker under spirit control, and is an efficient teacher of the Occult sciences, and could fill any pulpit in the land.

Dr. Chesbrough, the president of the "First Spiritual Association of Seattle," is doing good work, is an earnest worker to advance the cause of Spiritualism, and a promulgator of all advanced ideas whereby humanity can be liberated from the shackles that bind. The doctor and his wife were ordained by Mrs. Prior. Mrs. Chesbrough is a good test medium, and gives public platform tests at the meetings.

Mrs. Gifford, an old time worker in the cause of Spiritualism, and an inspired and earnest spiritual medium, has done much work for Spiritualism in a quiet, unassuming way. She has written many beautiful things under inspiration, and has held meetings and given forth the true side of Spiritualism.

And let me also mention that the writer of this article was among those ordained by Mrs. Prior, which may seem rather strange for one who has been before the public so long expounding and teaching the philosophy of Spiritualism. "But still the world moves."

MRS. S. J. LENONT.

Destructive Fire Foretold.

TO THE EDITOR:

I had a life reading from Dr. Max Muehlenbruch, on June 2, 1898, which was quite correct. In that reading he charged me to be very careful of fire, as he could hear the roar of flames; and I wish to tell you that it has come to us, in all its destructiveness. On the last of September we were burned out and saved very little. Our loss being \$2,000 with no insurance. Fire started in the building next to the post office, of which my husband is post master, and in half an hour our office and home were in ruins.

MRS. OLIVE WHITNEY.

Templeton, Cal.

Bible Spiritism.

TO THE EDITOR:

As many seem to think that Bible Spiritism only is genuine, I would say that science is as superior to a Bible interpretation of psychic truth as an

astronomer is to a novice. Science proves the meaning of all things, we are able by human intellect to discern, in regard to the Infinite; it not only proves causation, but interprets all past and present religious formations. Bible Spiritism is based on faith. Science is broadly universal truth.

Boston, Mass. PROF. JAMES HILLING.

Camp Meeting.

The Southern California Spiritualists' Midwinter Camp-meeting Association will hold a midwinter session in the beautiful city of San Diego, Cal., commencing Sunday, Jan. 29, and closing Sunday, Feb. 19, 1899. Dr. J. M. Peebles is the president. The beautiful grounds, at Mission Valley, adjoining the city, with light, water and all necessary buildings, have been placed at the disposal of the Association free of charge, and a good time is assured. A cordial invitation is extended to all Spiritualists and Liberals—North, South, East and West—to unite with us and enjoy such a feast of reason and flow of soul as is seldom experienced on this material plane. Come one and all. For further information address, Geo. E. Rogers, Corresponding Secretary, San Diego, Cal.

Samuel D. Greene, a pioneer Spiritualist of Brooklyn, N. Y., passed to the beyond on Oct. 8, aged 74 years.

We have received a supply of the 10-cent Semi-Centennial Souvenir Badge Pin, being a nice colored picture of the Hydesville Cottage, photographed on celluloid. For sale at this office.

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Solitude.

I would hie me away to some woodland glen,
Afar in its depths, from the haunts of men;
There I would vie with the wind in its strength;
I would seek the longitude, breadth and length
Of Life, in its growth and mystery—
'Twould open the channel of thought to me.
There in the silence, where Nature reigned,
I would glean from her the thought unfeigned.
There I would study, I'd work and play,
And live in the beauty of Nature each day.

STELLA B.

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We are not what we were;
Time did our dreamings stir
And is fled.
We change, we pass away;
And I of yesterday—
I am dead.

We mount a stairway dim,
Up to the golden rim
Of the new.
The dead hours are the rounds
We mount; while spread the bounds
Of our view.

We grow; we know ourselves;
We toss on dusty shelves
What we've done.
Our thoughts of yesterday
Fade like the starshine gray
From the sun.

And who shall say, when to
That gate which breaks the view
And we're gone,
Shall not a pathway strange
Still lead through varying change
Ever on?

For me I do not know;
I only feel I grow,
And I feel
It may not be for naught—
A light may bless my thought
Of the real.

Though here I strike the bound
That bends so close around
And I grope
Up in a shoreless night,
Still, though I see no light,
I will hope.

Sometimes a glimpse is caught
That tells me things are not
What they seem;
That all the world we know
Is nothing but a show
And a dream.

And then I seem to find
A window from the mind,
And I see
Behind the mask of change
A wonder sweet and strange
Waiting me.

This thought goes with me still:
There is no final ill;
And I rest
Within the simple trust
That all that is is just
And is best.

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Local News Summary.

Edited by M. S. NORTON.

Testimonial Benefit.—Prof. and Mme. Young and Miss Patterson gave an entertainment, test seance and dance in Occidental Hall last Friday evening for the benefit of the Ladies' Aid Society. The attendance was good and the audience appreciative. The instrumental music was furnished by Prof. Young. The entertainment was a dark comedy "Aunt Jemima's Birthday Party," interspersed with "coon" songs, etc. The following participated: Miss Patterson, Walter Brown, Mrs. Aggie McCullough, Mrs. Miller, Miss Demaris, Mr. Gunn and Mr. Sheper. Mme. Young's part of the program was up to her usual standard of excellence, and of course the young people had a good time, when the band played.

We have been urging for a long time the organizations of glee clubs, dramatic companies, etc., to fill a "long felt want" in our entertainments. This is a pioneer movement; let us follow the example of Miss Patterson, and be always in readiness to extend aid to every worthy object. The Ladies' Aid Society hereby extends thanks to all who participated.

The Mission Progressive Lyceum held a most enjoyable session last Sunday. The music was under the direction of Prof. Merrill. Calisthenics were led by Lottie Brockhoff, with Lena Clark at the piano. The Banner march, led by the Guardian, Mrs. Pfifer and Mr. Drew, displaying beautiful silk flags, made a fine appearance. At the close of the session a meeting of the Lyceum Association was held for the adoption of a Constitution and By-laws and the transaction of other important business, and I desire to say that these two meetings proved to be among the most harmonious which it has been my privilege to preside over. That it may continue to live to exert an influence for good is the desire of all connected with the Association.
J. T. ROBERTS, Sec. W. T. JONES, Pres.

Mrs. Logan's Circle of Harmony.—There was the usual invocation by Mrs. Logan and inspirational music by Mr. McNorton. Dr. Carpenter spoke of Radiation versus Vibration and the Music of the Spheres. Mrs. Rhoda Grey made her maiden speech, subject *Mediumship*. Mrs. Stimpson sang "Nearer my God to Thee," read a poem and made a few remarks. Mrs. Evans related her experience: through suffering she had been brought to a point where she had charity for all. Mrs. Mary A. Hobson followed in the same strain. All present enjoyed the harmony of the occasion. The spiritually-minded are invited to be present and participate. This is an oasis in the desert of life, where those who are weary of wrestling with the bread-and-butter question can for a few

moments forget the vicissitudes of life and live in a world as we would have it. Let us all (except the professional fraud hunters) take hold of this meeting and show to the world that there is such a thing as spirituality. Hereafter these meetings will be held from 10 a. m. to 2 p. m., every Sunday.

Progressive Spiritualists.—Mrs. R. S. Lillie spoke for this Society last Sunday evening, and her topic was, "A Man's Foes shall be those of his own Household." A scathing rebuke to the superficial, sensational fraud-hunters, was administered by this able speaker, followed by M. S. Norton and Mrs. Sarah Seal. There were no self-convicted "frauds" upon the platform, nor any upon which suspicion has ever fallen. Music by J. T. Lillie and Mrs. Sadie E. Cooke.

Young People.—The regular meeting and dance of the Young People's Progressive Society was well attended on Saturday night, and all seemed to thoroughly enjoy themselves. For some time there has been dissatisfaction with the name "Young People's Progressive Society," and at the regular meeting held Saturday night, Oct. 22nd it was voted to change the name to "The Castle Dancing Club." Will the friends kindly remember that in future we will be known by that name? Some of the members of this Society have in preparation a drama entitled "Dream Faces," which will probably be ready for production Nov. 19, the regular social night. If you have never attended any of the Saturday night meetings of this club you have missed much. Come to Crystal Hall, Pythian Castle.
Mrs. L. S. DREW.

Dr. A. J. Swarts, well known in the ranks of Spiritualism and Mental Science, who was the editor and publisher of the *Mental Science Magazine*, of Chicago, passed to the higher life Oct. 17, at the home of his sister, Mrs. E. Hinks of Centralia, Washington. His death was the culmination of an accident occurring in Chicago some five years ago. Many of his friends will recall the event.

Dr. Swarts was for 18 years a Methodist Divine; then the knowledge of spirit communion and Spiritualism came to him and he entered into it with all the earnestness and zeal which characterized him through all his career. He was eminently spiritual in the highest sense of the word and sacrificed and endured as such souls always must sacrifice and suffer, who choose to emulate and enunciate unpopular truths.

In the study of Christian Science it was he who first felt that Mental Science was the more appropriate term and he started the *Mental Science School* and *Mental Science Magazine*, doing a most excellent work, as many will attest. The publication was suspended, but he carried on the work, giving the truth wherever he went.

My brother (Dr. Swarts) and I came to California five years ago, working together in the different cities of the State. He has worked since that time throughout the State, and was on a Northern lecture tour when taken down. We have a brother, the Rev. George Swarts, still in the Methodist ministry, who resides in West Plains, Missouri.

The Spiritual cause has lost an earnest worker and brave defender. I think all who knew him will justify me, as his sister, in speaking of him in this manner. I know the veil is thin between us and that he has entered into a state of blessedness, but in the mortal I have lost not only a brother but a sympathetic loving counsellor and ever-faithful friend. But the other life will be still more attractive and death itself easier and pleasanter with the knowledge that he awaits me on the other side.

DR. MARY A. JANNEY.
425 Golden Gate Ave., San Francisco.

Universal Spiritual Association.—Last Sunday, at 20 Eddy street, the subject for discussion was "Spirituality," and the conclusion was that spirit is inseparable from matter in this sphere of existence. The question for next Sunday will be "The Influence of Thought on Character," suggested by the words of King David—"As a man thinketh, in his heart, so is he."

Mediums' Protective Association.—On Saturday evening, Oct. 15, this Society held its monthly Board meeting for October. W. T. Jones, president; Mrs. Eggert-Aitken and Mrs. G. W. Shriner, vice-presidents; M. S. Norton, secretary. This is the only Society in the State which reported an increase of membership at the last Convention, and the first to donate money to help equip the Mission Lyceum.

Children's Department.

A Hopeful Crippled Boy.

[The following beautiful lesson of patience, poetically enforced, should lead many hearts, fainting beneath the burden of life, to appreciate the blessings of the present, and gather fresh hope for the future.]

Nature has failed in her measure,
Made a mistake in her plan,
Fixed to the limbs of an infant
The trunk of a man.

Down on the deck, while the ferry
Crossed and recrossed the stream,
And faces were changing about him
Like those in a dream.

Down on the deck, in his wagon,
He sat all the day selling books;
But far beyond price was the story
I read in his looks.

Eyes that grew bright 'neath the burden
That breaks many strong hearts down
Looked into mine from the wagon,
Beaming and brown.

Eyes that had laughed at the sorrow
From which a worldling flies,
Eyes that were full of to-morrow,
Beautiful eyes.

In them I saw peace sitting,
Which keepeth the world's heart warm;
Peace, which comes after the battle—
After the storm.

Tearful the eyes of a lady
Crossing the river with me,
As she said when she saw how helpless
A creature can be:

"To what can the poor boy look forward
Through all life's wearisome way?"
Quick as his smile came the answer:
"To wings—some day."

Men were passing and complaining—
Complaining of their part;
Better the crippled in body
Than crippled in heart.

Let us remember the answer
Of that boy, in his hopeful way,
And ever look upward—forward—
"To wings—some day."

What Others Think.

A great many people make the opinion of others the guiding star by which their lives are shaped. What others will say, what others will think, are the considerations which affect them.

There is a much more important question, and that is—"What shall I think?" No man may know my action, but I shall know it myself; and it avails me very little to have another man love me, if I hate myself; another man approve me if I condemn myself; another man honor me, if I despise myself.

It was once said to a boy when he was incited to do something wrong—"Nobody will know it." "But I shall know it myself," was his answer, and it was a good one.

He who knows himself to be in the right, can calmly wait, though all the world may count him wrong. He who knows himself to be in the wrong, can never be comforted, though thousands of flattering fools should assert that he was in the right, and though the whole world should praise and endorse him in his course. "If our heart condemn us not, then have we confidence."

The Free Meeting.—Last Sunday evening this meeting was conducted by Mrs. L. S. Drew, Mrs. H. A. Griffin and Dr. Davis. The attendance continues good, results are encouraging and everyone seems to be satisfied. The meetings will continue indefinitely.

Mrs. Frances A. Tefft passed to spirit life at Brooklyn, N. Y., Friday, Oct. 7, 1898, aged 62 years.

Celestial Dynamics.—For some time this book (by the author of the "Light of Egypt") has been out of print. A new edition is now ready and can be obtained at this office. Price \$1.00.

It is an excellent treatise upon those subtle or Occult Influences of Nature—that Solar Force or Planetary Influence, which lies at the basis of Astrological Science, and which is generally known under the broad name of "Vibration."

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1897, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with \$1.00 and two 2-cent stamps for postage, and the readings will be mailed to you direct by Mrs. Crofts. Those who have had Readings are all well pleased with them.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines). \$3.00 per month.

California State Spiritualist Association.

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Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p. m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p. m. on Wednesdays for business at 305 Larkin St.; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin St., San Francisco.

Mrs. S. Eberhardt, 937 Guerrero St., holds a meeting every Sunday evening in Excelsior Hall, on Mission St., bet. 19th and 20th.

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